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THE MUGGLETONIAN PRINCIPLES *PREVAILING:*

BEING

AN ANSWER IN FULL TO A SCANDALOUS AND MALICIOUS PAMPHLET, ENTITLED

A

True Representation

OF THE

Absurd and mischievous Principles of the sect called

MUGGLETONIANS;

WHEREIN

The aforesaid Principles are vindicated and proved to to be infallibly true, and

The author of that Lible, his scandalous title and subject proved as false to truth, as light is to darkness: and that he knows no more what the true God is, nor what the right devil is; nor any true principle or foundation of faith, for all his great learning he so much boasts of, than those Jews that put the Lord of life to death: for learned and taught reason is but natural, and so falls short of the glory of God: as will appear in the following discourse.

THINGS THAT ARE DESPISED HATH GOD CHOSEN TO BRING TO NOUGHT THINGS THAT ARE. I COR. I. XXVIII.

By T. T.

Printed in the year of our Lord God 1695.

REPRINTED BY T. HAYWARD, BEACH STREET, DEAL.
1822.

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The Epistle to the sober reader.

Courteous reader,

I have here, in this ensuing treatise, vindicated the principles of the people called Muggletonians from that aspersion and slander that envious reason hath cast upon it; I being a member of that body, and knowing those principles to be truth, having lived in the knowledge and practice of them above this thirty years.

And now that providence should bring thee in, to see this my answer, and shalt find some things very strange to thy understanding: and tho, perhaps thou canst not comprehend it at first view for truth, yet if thou canst preserve thyself from dispising it, thou dost well to thine own soul.

Therefore keep thyself from judging, if thou wilt live in peace, because that none can judge of spiritual things but spiritual men: and know this that the unjudging man is easy, and may afterwards come to believe, being in the time of a commission, and so with the five wise virgins bring oil in their lamps, before the door be shut, or death approach. 1 Cor. 2. 15. Matt. 25. 4.

But to contend against truth held forth by a commission from heaven, is an evident sign of rejection, for it will prove a sin against the holy Ghost: therefore I advise thee but to take care of these two things; the one, not to break the law; the other not to despise prophesy, because they are both damnable: and more people are damned for breaking the law than any other sin, for the sin against the holy Ghost is not commited in every age, but only in the time of a commission; so that more people have commited that sin within this forty four years than hath commited it of thirteen hundred and fifty years

before: so that these two things are to be shuned, the last most especially, because there is no sacrifice for that sin, but the other is pardonable in the time of a commission, by having faith in the doctrine thereof, and living free from the breach of the law after, as to the act This is the benefit of a true ministry, but no true ministry, no true conversion from the act of sin: but the elect are preserved from the act of sin, and kept in innocency of life, at such times, and in such places as truth is not known by their generated faith, which leads them to that threefold precept of the prophet Micah. 1, To do justice, 2, to love mercy, and 3, to walk humbly with God: this is the substance of pure and undefiled religion: stand fast here, and be happy.

Matt. 12. 32. Rom. 6. ult. 1 Cor. 6 11. Ephe. 2. 1, Jer. 23. 32. Mich. 6. 8.

So that from what thou findest here written thou upon sight thereof must examine thine own heart, and see how it stands in this case; if thou canst prove thy election by faith in the true God, now he is made manifest, it is well for thee, and the benefit will be thine; but if thou canst not believe it, yet if thou despisest it not, thou art not against us, nor against thine own soul, neither are we against thee, be of what religion or opinion thou wilt; but shall leave thee as the two seeds shall find thee at the last day.

And so wishing well to all sober men, but more especially, to such as are not offended with these plain truths touching the Lord Jesus Christ being that most high and mighty God, and everlasting father, so abundantly exalted through the Scriptures of truth, as is now explained and fully declared, by the third and last spiritual commission, which was to finish that sacred mystery of God becoming flesh; and now it is finished, if thou canst believe: and he that hath ears to hear, let him hear.—Farewell.

THE MUGGLETONIAN PRINCIPLES PREVAILING.

CHAPTER I.

THE Church of God was never without opposition; nor truth without hatred; for in that there are two Seeds, there must be a War introduced, because the Seeds are in opposition to each other being from two several Roots, Faith and Reason, Light and Darkness, God and Devil; so that the Seed of the Woman and the Seed of the Serpent will hold continually enmity.

Now you that have accused the *Muggletonian Principles* for *impious* and *mischievous*, let us come to the *Trial* of it, with you and of you, and see how you durst be so bold, as to make so false a representation of the *Muggletonian Principles;* that you should intitle your *Diabolical Pamphlet* by the name of a *True representation* of the *absurd* and *mischievous Principles* of the *Sect* called *Muggletonians.*

If you the *Writer* thereof, had cast them Aspersions upon our Persons, and not upon our Principles, we would have borne it with silence, but in that you

have judged our Faith to be blasphemous and mischievous, which we have received from the bounty and love of God; therefore in dispising and condemning it, you despise and condemn our God; so in this case we must resist you, and stand forth for the defence of our Faith.

And altho it should be where Satans seat is, yet we will not let go our Inheritance, for our Inheritance lies in the belief of our Principles, wherein we have the Charter of Heaven sealed to us; therefore we will not only vindicate those our Principles, which you so wickedly represent, but will also, through Grace, seal to them with our Blood, if yonr Law can do it, and we be called thereunto.

For we are able to maintain those Principles for Truth; therefore let us now come to the trial of Truth, and let us set our Principles each against the other; and them whose Faith and Wisdom is greatest, let them hold the other under in bondage for ever.

Sir, You are come forth to curse a quiet and still People, who meddle not with your affairs, nor Magistrates affairs: we lift not up our Hand, nor make use of a sword of steel to slay any man: we defraud no man, we wrong no man; neither are we for thrusting you out of your earthly Possessions; no, not out of your Pulpits or Parish-Livings; we will have none of them: but on the contrary we are obedient unto all the Civil Laws of the Land and give to every man the respect due unto him.

All therefore that we desire of you is, that we may pass peaceably through your Country towards our Inheritance, but you are not willing that we should, no more than *Edom* was with *Israel*; but have presumed to stop our Course, by judging and

Numb. 20.

condemning our faith: now if our faith be true, as we know it is, then you have given judgment against yourself; you were not aware of that caution of our Saviours saying, *Judge not, and thou shalt not be Judged;* now in that we know that our faith is of God, and is truth, therefore is it of power to reign over that which judgeth it. Matt. 7. 1.

But if we might come to reason together, then I would demand of you, wherefore you did send out your judging Pamphlet against us, and would not subscribe your name to it? Were you afraid of holding a trial with us for fear you should be worsted by us, as others have been heretofore; and so were for working mischief privately, and yet lye *in Cognito*, thinking belike, that faith's power could not find you out, to give you an answer; otherwise how could you find a name to your Book, and a name to the People you wrote against, but have found never a name for yourself, but have left it to us to find a name for you, which according to holy Writ is *Elimas* a Corruptor, a sworn enemy to the truth, and the Accuser of the Brethren; being of a worthy descent, successor to *Simon Magus*; being newly crept out of the College of Priests, which came out of the Mouth of the false Prophet; such a one as *Amaziah* the priest of *Bethel*, who could not abide a poor prophet, a herdsman, that he should once speak near the King's Chapel, because it was the King's Court, in which learned *Amaziah* was the Doctor and Chaplain. Acts 13. 10. Rev. 16. 13 Amos 7. 12.

Thus have you dealt with these prophets of the Lord; and for fear that this poor prophet's doctrine (which you, like *Amaziah*, call mischievous) should take any effect amongst the people: from hence you have secretly spread this your Pamphlet into

your brethren, the Priest's hands, all the nation over; and have endeavoured to make our Principles as contemptible and odious as possibly you could, in order to make them seem the more ridiculous; and this your book must be as a pattern for them to frame their Arguments by, and those their Arguments must be as Bulwarks of defence to them, and as Bullets shot against us.

Esther 3. 8. *Sir,* You have acted in the very same way as *Haman* did against *Israel,* saying in this manner to the King, *There is a certain malicious and mischievous People scattered abroad amongst the People in all places and their Laws are differing from all People; neither keep they the King's* (Church-laws) *therefore it is not for the King's profit to suffer them; let them be destroyed, for their* Principles *are mischievous.*

Now I being a member of this despised People, seeing your spite and malice against us (who have broke no Law) am from hence moved to return an answer, and this my reply shall not spare you, altho I am given to understand, that you are a Doctor of the National Church, for God and Faith is no respector of Persons in such a case; therefore this my reply shall pursue you until it overtake you, and when it hath overtaken you, it shall fasten a witness in your Conscience, that you have been a Fighter against God, his Prophets and People, and against the Sacred Scriptures; and a false representer of the *Muggletonian* principles and I shall not be long in proving the same: for,

In the Preface of your Book you say, that *John Reeve* was, by profession, a Baker; which saying of yours is utterly false: so here you have forfeited your Title-page, which instead of a true representation is a false one.

But you bring him in as a Baker, to make him the more contemptible with the learned; but if he had, would that have made him more uncapable of being God's last Messenger, I tro not, no more than it did *Amos*, who was but a Herdsman as aforesaid.

For this is evident that the Saints have found in all ages, that the learned have ever stood up as an enemy and judge of spiritual Truth; as will more appear in the sequel of my Discourse: but to proceed to

The Accusation against us.

In your Preface you call us, *poor deluded Souls, and by the name of a contemptible and pernicious Sect;* and blasphemously affirm, *that it is made up of* Impiety, Nonsence, *and* Absurdities; *and that we have not so much as the shadow of Reason to support us: from hence* say you, *we will not submit to the trial of it, being incapable of argument, and that you wrote not that your Treatise for our sakes, that have not reason & argument* (as you say) *to answer you; but for the sake and satisfaction of the World, and of the Learned, who are capable* (say you) *to hear reason and argument.*

——o-o-o-o——

CHAPTER II.

ANSWER.

AS to them judging and condemning Censures against us shall be answered *Chap.* 15. And as to your reason and argument, you so much boast of, I am willing to allow it its Prerogative, and

Deut. 1. 13. Acts 26. 3. & 18. 14, 15. give it its due of having Government as to all terrestrial affairs.

But wherefore should it enter upon God's Prerogative, so as to take upon us to judge divine things,

Luke 20. 14. that are eternal, by its unclean serpentine reason.

Matt. 11. 25. But to such as are learned in faith's school doth know, that he that doth minister spiritual things, is to lay reason and argument by, as to the finding out of any heavenly secrets by the most piercing reason that is.

James 3. 15. For reason is not Heaven-born, and so is but natural; and it is the natural or moral Law that enlightens it; but faith being of another nature, which is

Psal. 19. 7. John 1. 4. spiritual, and so the law of faith serves to quicken and enlighten faith; and when it is enlightned, then she rules as mistress over reason.

Therefore, though the Kingdoms of this World

John 18. 36. Luke 17. 21. 2 Cor. 1. 12. Luke 1. 53. & 6. 25. lye in reason, yet the Kingdom of Christ lies in faith, which ever appears simple, and yet it is this poor despised seed that receives the Gospel; it is the simple and the foolish that catch Heaven: the poor are filled with the substance of spiritual truth, whereas the rich in reason, notion, and argument, are sent empty away.

Therefore away with your arguments where faith

Matt. 4. 18. Amos 1. 1. Acts 18. 3. Coll. 2. 8. is sought, there the *Fisher*, the *Herds-man*, the *Tent-maker*, aye and he that you call the *Baker*, rather than the *Philosopher*, are to be trusted.

Do you teach the World by your reason and argument, as you say; this manifests that you and your brethren are the World's ministers, and the World hears you; and hence it is that you appeal to the

1 John 4. 5. John 7. 7. World, for the World will love its own.

Here now you appear to be a right Legalist, in imitation of the *Levites* of old; for that priesthood was to teach reason, the moral law for its reasonable service, that it should not *Murder, commit Adultry, Steal, or bear false Witness,* which reason is subject to do. Deut. 27. Judg. 17. 1 11, 12, 13.

But all the prophet's spiritual declarations belonged to the elect seed of Faith, and was spoken unto that innocent nature that cannot do evil, and that in order to a further degree of knowledge, love and obedience. Psal. 119. 199.

Wherefore then, if by your teaching you can keep your disciples in sobriety and the bounds of reason, this is a virtue, and brings with it the temporal blessing promised that seed; but if so it be, that your reason will seek Lordship, and would be a judge and controller of faith, it is nothing less than a Devil, and will be damned to eternity. Deut. 28. 2, 3, 4, 5, 6. John 19. 7. Matt. 18. 6.

And herein appears your blindness, notwithstanding your earthly wisdom, because by it you cannot distinguish betwixt the two seeds of faith and reason, or the law and the gospel. But to proceed, and come to the matter in question. Ezek. 34. 17, Matt. 25. 33. 1 John 1. 17.

Would you Priests have us to be tried by your arguments? Then you are like to have the cause, if you must be your own judges, like the *Jews* by our Saviour, his Prophets and Apostles.

But this we presume to tell you, that your reason, being but natural, therefore it cannot try spiritual truth, but our faith can try your arguments, and it can take up reason as a servant, to argue with you in the balance of your own reason, the Angle nature fallen; nevertheless we can no more agree than the prophet *Jeremiah* and those national false priests did in the like dispute. 1 Cor. 2. 13. 1 John 4. 1. Rom. 2. 2. Acts 17. 2. & 24, 25.

Because faith when it takes up reason, it takes it up, not to expound and open the sense of Scripture sayings, but as a servant, to illustrate that revealed Word by argument, for the further confounding of that unclean domineering reason that doth oppose its spiritual sense.

But on the contrary, when learned reason takes up words of faith, it expounds it by the imagination of reason, in respect its reason is Lord in its Soul, and so turns truth into a lie; and the elegancy of its speech must form the substance of the matter, and then war is proclaimed against the truth, and so truth must be trod under foot.

Rom. 1. 25. Rev. 3. 9.

1 Cor. 1. 20. Rev. 11. 2.

Thus did the false Priests deal with *Jeremiah, Come* say they, *let us devise Devises against him, and let us destroy the Tree with its Fruit, and let us cut him off that his name may be no more remembered:* that is, let us destroy his Person, which is the Tree; and let us destroy its Fruit, that is, his Doctrine or Declarations, for he is in bringing in another Priesthood therefore report and we will report; let us frame our arguments against him, for he saith, *That they that handle the Law know not God,* when as it is written, *That the Law shall not perish from the Priests, nor Counsel from the Wise.*

Jer. 11. 19.

Jer. 18. 18. & 20. 10. & 2. 8. Mal. 2. 7.

Misrepresenting Doctor, are not your arguments answerable to theirs, even to a Hair: therefore as true Wisdom was departed from them, so it is now from you, and from all those national pretended Gospel Ministers, tho you boast as they did; yet have you nothing but an empty title, not so much as a grain of spiritual sense appeareth; but as it was their blindness, so it is yours, who understand not, that the spiritual law of faith will never depart from that

spiritual Priest, the true Christian, but his lips shall ever preserve true knowledge: and this Priesthood will never terminate, but will be with them to the end of the world. Ezek. 7. 26. 1 Peter

For after faith is enlightened by a commission from heaven, then it needs no other teacher, but that unction which it hath received; for the spirit of faith is Christ's Vicar. 1 John 2. 27.

But your outward visible worships that are taken up from former commissions, they are ended, and the spirit of God is gone out of them; but this will bring a box upon my cheeks by your non commissioned minister, as your predecessor did to *Micaiah* the prophet, with a *Which way went the spirit of God from me to thee.* 1 Kings 2. 24

But as the law of faith, which we have known and received, will never depart from us, so we need not to your assumed counterfeit priesthood, but live by our own generated faith now awakened, or illuminated, by the doctrine of this commission of the Spirit; for we have no new faith given, but the old awakened, as aforesaid; for faith was but once given, and every commissioned prophet, messenger, or minister of God, adds a further light and knowledge to it. Isa. 59. 21, Heb. 19. 38. Ephes. 5. 14. 2 Peter 3. 18.

So that now through Grace, we have attained to a more principal degree of knowledge of the true God, and the right Devil, than others had before us; so that from hence, we are not wanting in wisdom to answer your strongest arguments your reason can devise. Isa. 41. 21.

Therefore muster up your army, raise all your forces, from all parts, and from all your Priests that you have distributed your books to; yet shall you never be able to disprove by your subtility, quell by your power, or subdue by your force, the *Muggletonian* Principles, because Salvation, and nothing less is their assured walls and bulwarks. Isa. 26. 1.

But to your following arguments, I apply myself to answer by truth of Scripture.

The Accusation against us.

In Page the first, you make your Book to consist of two *Queries*. *First*, whether *John Reeve*, and *Lodowick Muggleton*, are sent of God. *Secondly*, whether they are the Witnesses spoken of in the 11th. of the Revelations.

To your *first Query*; you have largely repeated several of their sayings, which you say, they pretend to be true characters, and evidences of their commission. Now, after your ramble in Page the 4th. your first evidence is, that *John Reeve* saith, *That God spake to him three mornings together*: and say you, *Muggleton* saith, *That it is God's speaking plain words, to the hearing of the outward Ear, as well as the inward Soul, that doth make a man a Commissioner.*

This evidence, say you, *is of no value; because*, say you *I cannot tell whether it be a true voice, or an imaginary lying voice, such a one as* John Reeve *said was in* John Robins: *it is*, say you, *but their say so.* And then you conclude saying; *For let their voice be nevea so true, if it be alone, and without the visible evidence of working Miracles, it is of no value: as also*, you say, *it must be proved by Scripture;* without which you make it of no value, &c.

CHAPTER III.

ANSWER.

1. THIS your way is to overthrow all prophesy: you will tie God to work Miracles, or you will not believe him: either God must do as you will have him, or he must not be God. Numb. 11 29. 2 Pet. 1. 19. 1 Thes. 5. 20.

It is no wonder that you cannot distinguish between a true voice and a false; because God never chose you by voice nor never will. But how should you believe a vocal voice, when as your God has never a tongue: you have made it here plainly appear, that you are of the same spirit as those murdering *Jews* who bid Christ *come down from the Cross and they would believe in him.* Matt. 27. 42. True doctrine without Miracles is to you most detestable.

2. Again, was not all true prophets chosen by voice of words; nevertheless the seed of the Serpent could never believe them, neither could the Priests or Rulers ever abide them; and there was few of them but what was either persecuted or put to death, by the Magistrates and their national Priests: there were 450 false prophets mustered up against two or three true prophets, as *Elijah* and *Micaiah;* and one of them must strike *Micaiah* on the Cheek; as aforesaid, and this priest and *Ahab's* son flung him down to break his neck. Isa. 6. 8. & 54. 1. Jer. 15. 10. 1 Kings 18. 22

But *Elijah* the representor of God's person, by word of power slew them all, as a type of the destruction of all false prophets, and false priests, at the end of the world: such a Miracle you want. Zeph. 1. 4.

When *Isaiah* prophesied of his God's becoming flesh, not one would believe him, neither priest nor people; Isa. 55. 1.

therefore, saith he, *Lord, who hath believed our report*;
1 Kings 19. and *Elijah* said, *That all were gone after* Baal. Nor regarded truth, for that was ever hated; *I hate him*, said
1 Kings 22. 8. *Ahab, for he never said good of me, but evil;* it's now as it was then, unless we could bring fire from Heaven, as *Elijah* did, there can be no belief; and it must be to destroy them; it might convince them, but it would
Psal. 78. 32. never convert them.

If Miracles were wrought now, what would it avail this bloody unbelieving World; they would but say as
Matt. 12. 24. the *Jews* said of Christ, *That they were done by the Devil.*

But what said *Paul*, Tongues and Miracles are but for a sign, not to them that believe, but to them that
1 Cor. 14. 22. believe not; but prophesy serveth for them that be-
John 10. 41. lieve only: *John the Baptist*, a great prophet, and yet did no Miracle.

Thus you call in question the glorious truths of God, under pretence of *John Reeve's* weakness, as to outward Miracles, that you might believe, when as his commission is all spiritual.

Now the seed of faith believes not, because of the Miracles wrought, by the Lord or his Prophets; but in that they were of the election, and fore-ordained to believe, for the saving of the soul; and as the christian Dove waits for a sign within him, or from behind
Isa. 30. 27. reason, for a word saying, *This is the Way, walk in it;* even so, on the contrary, the carnal Serpent, he requires a natural sign before his reason, that may be seen with his outward eye, to make him believe spiritual truths; and therefore reason cries, saying, *Where are your Miracles, and where is your Scripture evidence to prove it:* prove by Scripture.

Now if this Witness should write nothing but what is exactly set down in Scripture, then should they

write nothing at all: but always true prophesy hath something new to deliver. Jer. 31. 22.

Again, did the Prophets and Apostles, write by imitation, or study, or by inspiration only; they might allude sometimes to the prophets words for convincing of gainsayers. Matt. 15. 32. 2 Pet. 1. 21.

Furthermore, the Scriptures in themselves are words of pure truth, to all that spiritually discern them; and that is, such as have the life and power of them in their own souls; but they that have not the inner life and meaning thereof, they study the outward letter by their reason, to find the life and meaning thereof, and then, this their imagination, the child of study, trumpets out it's own conceptions upon it. John 6. 63. Obed. 6. 8. John 7. 52.

This is the work and way of all the seven anti Churches of *Europe*, every one of them endeavouring to prove their Ministry by the letter of the Scripture, or by the light within them; but never a one from the glorious voice of the everliving God without them: and from hence, though they judge and condemn each other for false whilst they are all false, yet can they agree to fight against God and his true prophets, by the letter of the Scripture.

And you keep these chests and boxes of precious things, but the jewels and treasure *is* quite gone, and is a stranger to you; you know it not but do despite unto it, and put your own imaginations into the letter, and so turn and wind it about like a nose of wax, and make it speak for your honour and riches. Oh! how profitable hath this letter of the Scriptures been to reprobate Preachers. 2 Pet. 2. 18. verse 3 Jude 13. 16.

Wherefore then, we who are called *Muggletonians*, in scorn do boldly affirm, that though you have got the letter of the Scriptures, and run away with it, as a

Dog doth with a bone, yet none of its spiritual declarations were ever written for your instruction, but for the instruction of the seed of faith; for the Law only belongs to you, and it may make you wise, but not unto Salvation; that is the property of the Gospel to the seed of faith, the seed of the Lord's own body; for it is the man of God that is made wise unto Salvation; so that he must be a man of God, and have faith in those Scriptures, before he can be wise unto Salvation, because they are given by the inspiration of the holy Spirit, and no man can know them but by the same Spirit, as those that had wrote them.

Rom. 15. 4. Dent. 4. 6. Jer. 9. 13.

2 Tim. 3. 15.

These things considered, how is it possible that you should apply Scripture to purpose, when your wisdom is not inspiration, but education; what will your form do to you without the power: if you have the words of God, and not that word which is God, what good will your word do you.

1 Cor. 4. 20.

What commission have you to preach to the people; Christ tells you that you are but theives and robbers, climbing up to Heaven by ordinances of your own, and your own stolen doctrine; for you steal the words from your neighbour, the seed of faith, and then cry, *Thus saith the Lord.*

John 10. 1.

What do you bring as an Offering, but what you have stolen from others; do you deliver any thing but transcriptions and historical notions, the repetitions of the letter of the Scriptures, and the sentences of the ancient Fathers; there is the line you boast in, so that you do no more, in effect, but rob the dead to cloath the living: for have you so much as opened the meaning of one text of Scripture in all your blind Pamphlet; you have named the words, and then left them to answer for themselves, as I shall show hereafter.

2 Cor. 10. 16.

Again, you further object against their doctrine of infallibility, in that they say, *They write by an unerring Spirit: now,* say you, *an infallible Spirit implies the highest certainty: but,* say you, *his book is inconsistant with itself;* for *Muggleton* saith, *I am persuaded in my spirit, and I do rather believe that their were seven hundred thousands, than seven thousands, though the Revelation of* John *doth but express it seven thousands: now,* say you, *to be persuaded, and to believe a thing to be so, are inconsistant to infallibiliy; for that admits no less than I am sure of it,* say you. Rev. 11. 13.

CHAPTER IV

ANSWER.

THE Prophets did both of them write, by an infallible and unerring spirit, the doctrine of them six Principles, the knowledge of which, Salvation doth depend upon; but as to some particular points that are besides the foundation, there is not that necessity to be so positive. But as to the essential points of faith, they were written by an unerring spirit, and are infallibly true; and against men and angels they affirm it, and we as truly believe it, to the great peace and satisfaction of our minds: for what is it that can satisfy the mind of man but truth, having the seal of life in it, as every true Minister of God hath, John 17. 3.

For every true Minister of God hath power to set life and death before men and can say, *Now is fulfilled such and such things:* also he that is sent of God, knoweth the things of God, and he that believeth in such a one, knoweth the things of God likewise. Mat. 18. 18. 1 Cor. 2. 15.

But how can you judge of infallibility; that do not own yourself infallible, but fallible! What is fallible but a lie, and must a lie be the Judge of truth? He that knoweth the mind of the Lord, he may instruct from the Lord; but he that hath not the infallible Spirit,
1 Cor. 2. 15. Verse 16. doth from his lying Spirit prescribe rules to God, and would be God's counsellor.

Now must such ignorant, carnal, fleshly men as these judge infallibility, that have, nor own no other Spirit but what is fallible: but to come to the point and charge against *Lodowick Muggleton.*

For although the Prophets and Apostles were infallible as to all essential points of faith; yet as to other things that were circumstantial, and not so essential, in such things Prophets and Apostles may differ about them in their experience and judgment.

Gal. 2. 11. Thus *Paul* withstood *Peter*, and reproved him; and though *Paul* there gainsaid *Peter*, yet in some other thing
1 Cor. 7. 6. *Paul* himself was not positive: as for instance, *Paul* treating on Marriage, he speaks as the prophet *Muggleton* doth here, and tells the believers, *That it was his Judgment, that it were better for them not to marry:* and further adds *That he* [thinks,] *that this his Judgment is*
Verse 39. 40. *right, and that it was from the Spirit of God.*

Now I presume, (by what you have said of these) that had you been living then, and had heard of *Paul's* talking of having the infallible Spirit of God, you would presently have judged him a false Apostle, notwithstanding the Miracles he had done; and that he had contradicted himself; and that his [*thinking*] was inconsistant to his infallibility, and so was not to be believed.

Again, if you had heard that *Paul* circumcised *Timo-*
Acts 16, 3. 12. Gal. 5. 2. *thy*, and yet nevertheless told the *Galations, that if they were circumcised they could not be saved.* I say, had you

been in those days, would not you have said, That Paul had contradicted himself, and the Scriptures both? and would you not also have judged the four Evangelists to have contradicted one another in several places; for as you judge and condemn these, so you would have judged them, for these were sent by Jesus Christ, and Paul was sent by no other God. Matt. 28. 2. Luke 24. 2.

Again, in Page 9 you quote John Reeve, saying, that he saith, That he is indued with a divine Gift, to write a volume as large as the Bible; and as pure a language as that is, without looking into any book, or having any real contradiction in it. Upon these words you make the reflection following.

Your Accusation runs thus, saying.

That if the purity of the language be a sign of truth then, say you, I am sure it is far from being either true or infallible. For, said you, they do not write true English, nor good sense; as likewise, it often fails in the propriety of words, in concord, and connection; being without method, purity or elegancy, &c.

CHAPTER V.

ANSWER.

SIR, in answer to this, the truly wise do know, that God's messengers never regard fineness of speech, but soundness of matter: not so much the original of words as the original of things, even such as they, are moved too by the Holy Ghost; and not such language as you are moved too by your educated spirit of reason, which is the Angle's nature fallen: but in that, you have no where contradicted our Principle, which shews what the person and nature of Angles are; therefore there is no occasion given here to dispute it; but to return to the matter aforesaid.

Spiritual truth, or Gospel life, was ever plain, and was never delivered with new coined or high
1 Cor. 2. 1. flown words of man's wisdom. This made an old learned philosophical Bishop judge so hard by the Revelation of John, not thinking it John's, because of
Dionisius. the rudeness of the style: for, said he, I see his Greek not exactly uttered the dialect and phrase not observed I find him, said this Bishop using barbarous phrases.

And Paul was called a clouter of skins, a cobler by the Philosophers, and a man of no breeding: and he acknowledged himself but rude in speech, though not in true wisdom; but he had taken some learning up at the foot of Gamaliel, but he laid it down there again, as soon as the Spirit of faith became his teacher: all his wisdom that he now valued, was the knowledge of Christ crucified, and risen again;

which his former wisdom could not know, but on the contrary, was the persecutor of him. Acts 22. 3.

Again, spiritual truth, or faith, was ever brought in naked and simple, and in poor array: but falsehood doth ever endeavour to attire herself in all her bravery. These rascals, said the Pharisees, are accursed, they know not the Law: but said Paul, That learning of theirs will come to nought. 1 Cor. 12. 8.

But as for truth, that guides to Heaven; it needs no gloss to make it seem better than it is, for it hath light enough in itself, to shew it the way to Heaven. John 1. 4.

The Scriptures were written in as homely a style as Reeve's and Muggleton's were; only wise men in reason, have put them into a better form, and now boast of their literal accuteness, whilst they are out of all spiritual power; and it must be so, for he that hath learned nothing of truth, must teach by an eloquent tongue of empty words only. 1 Cor. 13. 1.

For Sophisters, who want substance of truth, must use their sophistry, to corrupt truth, and adulterate the true sense, and then cover their own errors with paint.

And thus have you done, in this Libel of yours; for in page 18 you affirm, That John Reeve doth say, (pretending to quote his words) That the substances of earth and water were from all elements: when as John Reeve's words were in that place, that the substance of earth and water was from all eternity

Thus you turn their good sense into nonsense, and so belie them; for by this your way of clouding their words you would darken the sense, and make them appear the more rediculous; and to prevent a further dispute on that subject, Of the substance of earth

and Water being made of nothing, which you were not able to maintain; and though you say, you would confute that principle, yet passed it by, and would say no more of it: and so you let it drop.

Now, as to your elegancy of speech; your tongues and languages you boast so much of (and you have need of it to paint, your errors, as aforesaid) we will leave this all to you Bable builders, as acquired by your study and learning; it being your trade, which teacheth your reason to play upon the letter of the Scripture as upon a Harp, being very melodious to the outward ear: and by these means you (Arts-Masters) grow rich and honourable, according to your skilful merchandising of the letter of the Scripture, and ancient Fathers and Philosophers: these must all be made to agree together, for the Scripture must either make good Philosophy, or else Philosophy must be brought to make good the Scripture; and in your wise handling of this, you grow rich; some hundreds some thousands a year, equalling the great men of the earth; and as to others of your brethren, though they be more inferior yet must they be called masters, although they be but servants; yet will they be well paid, for no Penny, no Paternoster.

Rev. 18. 31.

Rev. 18. 7.

So having found you all in the way of Balaam, to bless and curse for money, which is your soul's chief delight, there I leave you to go on in your trade, and receive your wages of men here, and of God hereafter, whom you pretend to serve; then will you have a full reward.

Matt. 23. 7, Mica. 3. 11. John 10. 13, Jude 11.

A further Accusation against this Witness you have, for affirming the power of sealing men up unto eternal life and death, as they receive or despise

Phil. 3. 19. Matt. 6. 5. & 7. 23.

their Doctrine: this you deny, that any man ever had this power: saying, that it is quite contrary to the Scripture, and the temper of the Gospel, which is love; and then bid us prove it by Scripture.

CHAPTER VI.

ANSWER.

IT is confessed by us that the temper of the Gospel is love; but then that Gospel and eternal love is but to the seed of the Lords own body, and it must needs be so, because that Grace is written in faiths nature; and though that seed did fall in Adam, yet the Gospel came to seek and to save that which was lost and fell in Adam; for the Serpent's seed never fell in Adam, nor never knew themselves lost. So the Gospel belongs not to them, but according to tbeir obedience to their own Law, so they have the blessing of the Law, That the Rain may rain, and the Sun may shine, and the Earth bring forth her increase, with long life and health: and thus Christ, which is the Gospel, shewed his love to that seed, when he wept over Jerusalem: now as he was man he wept to see what temporal Judgements they would bring upon themselves.

Titus 2. 11. Ephes. 1. 3. John 10. 27. Mark 2. 17. Matt. 5. 45. Luke 6. 6. & 14. 14.

But then on the other hand, as he was God, he rejoiced at their eternal destruction; for upon their despising those declarations of his, he thereupon pronounces upon them eternal wrath; calling such Devils, Serpents, and a generation of Vipers, and that

Matt. 23. 33. John 6. 7. Matt. 3. 7. & 13. 11. & 12. 34. John 12. 40.

they should not escape the damnation of Hell: and John the Baptist pronounced the like sentence; and all the Apostles had the like power after they had received their commission.

Matt. 5. 44. As for that saying of Christ's to them, to bless, and curse not; that was but when they were but private believers; as also, it taught that clemency, as not to resist temporal injuries: but when they had received Matt. 16. 19. the Holy Ghost, then was the keys of Heaven and Luke 10. 16, Hell committed to their charge; and they had power by them, to bind and to loose, to remit and to retain Luke 20. 23, sin. What was that but blessing and cursing? for Psal. 24. 7. the blessing of a commissionated Prophet or Apostle, it opens the gate of Heaven; that is, it opens the heart in love, to that God that sent such a message of glad tidings of salvation: so on the contrary, the curse of a Prophet, it opens the gate of Hell; that Acts 7. 54. is, it opens the heart in envy, malice, and revenge; and whose heart that spiritual key doth open no man can shut; and whose heart they shut no man can open.

Therefore it was that Paul said, that they were the savour of life unto life, unto those that believed them, 1 Cor. 6. 2. Heb. 10. 29. Thess. 5. 20. and the savour of death unto death unto those that despised them. Again, Paul and the rest of the Apostles, did declare, That whosoever denied the faith of Jesus, or despised prophesy, or turned apostate, that 1 John 3. 8. & 5. 16. there could be no sacrifice for such sins, neither were 2 Cor. 2. 16. such to be prayed for; but upon the contrary, to be sealed up unto eternal death.

All the spiritual declarations of the Prophets reach to the eternal state of man, for they pointing at their God becoming flesh, and that upon his death and resurrection the eternal state of the two seeds of

faith and reason takes being; for the resurrection of Christ gains power to raise the dead, and give each seed his reward.

And therefore the Gospel appropriates David's key to belong to it, which key lies in such and the like sayings, The Lord takes pleasure in his people, he will beautify the meek with salvation; this is the key that opens Heaven: and as follows, Let the high praises of God be in their mouth, and a two edged sword in their hand; and then with the other key and sword, to execute vengeance upon the heathen and punishment upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgement written: and this is the key that opens and none can shut, and shuts and no man can open. This honour, saith David belongs to all living saints. For these keys and sword belongs to all saints; and David himself, in those and the like sayings, had flung into the fire all that despised his spirit of prophesy, of his God becoming flesh, and sealed them up in these words; saying, Divide their tongues, for I have seen violence in the city. Cast them down in thy anger, consume them in wrath, let them not come into thy righteousness, blot them out of the book of life, and let them not be written with the righteous; let burning coals fall upon them; let them be cast into the fire.

Psal. 149. 4.

Psal. 149. 9.

Isa. 54. 17. & 57. 4.

Psal. 55. 9.

Psal. 59. 13

Psal. 140. 10.

The Prophet Jeremiah likewise, meeting with the seed of the Serpent, opposing his spiritual declarations, concerning God becoming flesh, and his sufferings by that seed, seals them up to death eternal; for they were devising devices against that doctrine of his; therefore he poureth forth these imprecations against them; saying, O Lord, forgive not their iniquity, neither blot out their sin from thy sight,

Jer. 18. 23. & 29. 22,

&c. And then changing his words, he speaks in
Jer. 23. 14. the person of God saying, They are all unto me as Sodom. So that we see that the Prophet's curse is God's curse: and further saith he, The saints shall
Jer. 6. 30. call them reprobate silver.

This is the Gospel power; the Law's curse penetrates down into the grave, the first death: but the
Ezek. 32. 24, 26, 27, 29. Gospel's power and curses raises it again from the first death into a second and eternal death; being a living death, and dying life.

And thus we see that every true Minister hath power to set life and death before men: and that ministry
Mark 16. 16. John 3. 18. that hath not that power, is no true ministry. Now what a blind guide is this, that cannot see these plain Scriptures; but cries out, Prove this by Scripture. Woe be to all such as are led by these blind guides! Oh, that all the Elect were but delivered from their captivity and bondage under their formalities, and might come to hear of truth; that their joy and peace might abound, being the seal of eternal life.

But it is a wonderful thing, that such Preachers as those, who cannot believe that any Prophet hath power as aforesaid, and yet they themselves shall take upon them to judge man's faith, and condemn him for it, so is it not a wicked thing to deny the Prophet's and Apostle's power of the keys of Heaven and Hell, and yet presume to do that thing themselves, whilst they acknowledge themselves but fallible men: doth not this make you justly damned in yourselves? but it is no wondering at it, for what saith the Scripture,
John 12. 40, He hath blinded their eyes, they stumble at noon day they have all the spirit of slumber.

And now I shall return to answer this Misrepresentor's false reflections upon our main Principles; yea,

such as the very Scriptures stand upon, and on which eternal life wholly depends.

In page 18th. you bring in John Reeve sciteing him thus; saying, God is not a spirit, but hath a body: Your reflections are thus.

The Accusation.

The Scripture makes a body and spirit two opposite things, so that a body is not a spirit, nor a spirit a body Eccles. 12. 7. A spirit hath not flesh and bone, Luke 24. 37. The Scripture calls God a spirit, but never a body; God is not in the form of a man, but is invisible, and no man ever saw him or can.

CHAPTER VII.

ANSWER.

1. YOUR citation is false; for John Reeve's words are thus, That God is not a spirit without a body. By your false citation, you would have your worldly disciples to think, that he affirms, That God is a body without a spirit. But to come to the point; I must tell you, that the body and soul are not two contrary things; and if your Solomon, told you so with one breath, he tells you the quite contrary in another: but many times wise Solomons, do not know the meaning of their own sayings. Eccles. 3. 19. Verse 20.

Solomon was a wise man, but the wisdom which he craved, and that God gave him, was but natural; so that Solomon's writings are but the operations of his natural reason, and from some intricate 1 Kings 3. 12 & 10. 24. & 11. 4.

sayings of his father David: so they are no Scripture
Matt. 12. 42. for he was no prophetical man.

2. Again, if the body and soul are two contrary things, (as you say) and in opposition to each other, then was the body and soul of Christ at variance with itself; and in opposition with each other, and so two opposite things: if so then Christ's body did not go to Heaven nor never would: and belike, you do not believe that Christ's body is in Heaven, any more than the Quakers; and I know not how you should believe it, because your God hath never a body: so Christ is none of your fatherly God if he have a body.

Can a spirit live and subsist without a body; where do the Scriptures say, that God is a spirit without a body: did you not learn your own catechism, or if you did, have you forgotten? doth it not teach (saying) to your pupils, That God is a spirit, or a spiritual substance, most holy, wise just and infinite.

Now if it be so, that God hath a substance, then he must on necessity have a body: and if he be holy wise, and just, he must have a person to possess his ravishing glory in, and yet to be of uncompounded
Exod. 15. 3. purity. Is it not said, That God was a man of war; that shows that he is in the form of a man: also
Matt. 19. 17. Christ told the Pharisees, That there was no man per-
Josh. 5. 1. 3. fectly good but one, which was God.

3. Moreover if your soul can be more wise, just, and holy without your body, then turn it out of the body, and see what holiness and justice it can act
1 Cor. 6. 19. without its body.

But the truth of Scripture is, that God had a
Rev. 21. 23. & body and person from all eternity; a spiritual body,
1, 4. & 10, 1. brighter than the Sun, more clear than crystal,

and that is the reason why mortality cannot behold him as he is in his full glory; if God was willing at any time that some of his servants, the Prophets should behold him, he was compelled to vail his glory, so as that their frail nature might be in a capacity to behold him. Deut. 10. 6.

And this we further affirm, that we can sooner find in Scripture that our God hath and ever had a distinct body of himself, then you can find in Scripture a trinity of persons in one Godhead; for if you find three distinct persons, then you must find three bodies; and where then is your spirit God become.

4. Again, are not the Scriptures clear, that the fathers of old did see God, and ever beheld him in form and shape of a man: will you say that God assumed that shape, and yet had no shape of his own; this is to make God a conniver. Gen. 17. 3. Exod. 24. 10. Isa. 6. 5. John 35. 5. Exod. 33. 23.

It is no wonder, as I said before, that you despise John Reeve for saying that the Lord spake to him to the hearing of the ear; for you do not believe that God hath any tongue to speak at all: For, say you, a spirit hath no flesh, and hath no body: For, say you body and Spirit are two contrary things.

As the Scripture saith that God hath a body, so it attributes to this body, hands, eyes, face, nose, mouth, ears, arms, legs, breast, heart, back, &c. And yet must he have never a body, this is clearly to deny Scripture, for the Scripturian saith, That God hath a body; but the Antiscripturian saith, That God hath neither body, parts or shape, but yet is an infinite vast God, filling all things, and is in all places at one and the same time, and so can neither ascend nor descend, come nor go, but is every where at once; as your great Augustine saith. Dan. 7. 9. Rev. 10. 1, & 1. 14. John 6. 6. Psal. 94. 9. Numb. 12. 8. Isaiah 65. 5.

This is yours and the world's monstrous God: are those the men that are so capable of Argument; if we should be as ignorant in the Scriptures as you, it were no matter if our tongues should cleave to the roof of our mouths.

I wonder you are not ashamed to pretend to Scripture; do you believe the Scripture! certain I am, that there are many doctors of your church that do not believe them at all; for instance hereof, there is one of your doctors, namely Dr. More: this man in one of his books, called his Cabila, doth little less than give the Scripture the lie; for treating upon the creation of man by Moses, saith That the Scripture doth not always speak according to the exactness of truth, but according to their appearance in sense and the vulgar opinion; and he quotes Chrisostim, Bernard, and Aquinus, as holding the same things, and instances it as to the creating of Adam and Eve: saying thus, God hath no figure or shape, altho Moses saith he hath; he only permits the ignorant and vulgar people to believe so, it being his prudence and policy so to do.

Now is not this odious, for what prudence is it to flatter, dissemble and deceive the people; for must God's Prophets be but like politicians of State, pretending one thing and acting another.

Again, this man brings in Moses speaking thus; God took of the dust of the ground, wrought it with his hands into such a temper that it was fit to make the body of a man; which when framed, then comes near to it with his mouth, and breathed into his nostrils the breath of life.

And when God had made a woman of one of Adam's ribs, he takes her by the hand, and brought her to
Gen. 27. 21. Adam; so when Adam was awaked he found his dream

to be true, for he dreamed that God took a woman out of him, for God stood by him with a woman in his hand

Now it is true, says this doctor, Moses speaks in this manner to satisfy the rude multitude, who was ever ready to think that God was in form and shape as they were and thus Moses complied with their humour, and permitted them to believe so; yet saith he, it is a contradiction to the idea of God, to have figure and shape.

Now what say you to this, is not this giving Moses the lie? Moses, you see, would permit people to believe, that God was in the form of a man: now why will you not permit us to believe so? Moses did not count this doctrine a mischievous principle, as you do; but you with this man, set yourselves against Moses, and against the Scriptures; they are counted no other than a lie with you: Now it clear by this, that many of you doctors are stark blind Atheists.

Your Protestant Church is now grown as blind with age, almost as your fathers the Papists, and as atheistical as one of the Popes, who said, That that fable of Jesus Christ has brought their Church great riches: and one of that Church said to me, that the Scriptures were but balderdash stuff.

Now as to that saying of Christ to his disciples, That a spirit had not flesh and bone as he had; it was only to inform them that there was no such spirit as the world imagined, that could be seen, that had no body; for eyes of flesh must have a substance for its object: therefore said Christ, handle me and see, for I have a body, a substance of very flesh and bone; and they felt, and believed him to be their Lord and God. John 10. 27.

For Christ, from hence, would have them forever after to know that all spirits, whether of God, man, or angels, are always invisible; for it is the body that is visible, for the soul that is in it is always invisible, which spirit comprehends all visible things, yet connot live, act. or operate without its body. And so much for that principle.

Again, page 19th. you Representor object against that most divine and mysterious principle, of God the Father becoming flesh; and call this a doctrine quite contrary to Scripture, and produce those Scriptures for proof against us; namely, that God sent his Son made of a woman, and the Word was made flesh; but, say you, there is not one word, that the Father was made flesh.

CHAPTER VIII.

ANSWER.

IT is cofessed by us, that the Scripture saith, That God sent his Son, as also, that Christ came of himself, and that he laid down his life of himself. Now if he laid down his life of himself, then where was the Father but in himself; for it was his divine Spirit that was the Father, by which he could lay down his life by that self, and by that self could take it up again: for God transmuting his spiritual body into flesh so gained the Godhead and human nature together, and so hath a twofold self human and divine.

Gal. 4. 4. John 5. 26. & 10. 18. Eph. 5. 2.

Heb. 1. 3.

Therefore, when he saith he hath power of himself to lay down his life, then he speaks as in reference to

Titus 2. 14.

his Godhead; and when he saith, That he can of himself do nothing, and the like, then he speaks as in relation to his manhood: God then hiding himself in that manhood. Isa. 45. 15, 21, 22, 23. Compared.

Again, if it be granted, that Christ is God and man, then it must be acknowledged, that where Christ is, there the Father is; and Christ affirms it himself, saying, That he that had him had the Father and he that had seen him had seen the Father. John 14. 1. 9. Gal. 1. 4. 1 Pet. 3. 24.

Now from all this, doth it not plainly appear, that he was the Father himself, as well as the Son; and John saith, That in the beginning was the Word, and the Word was with God: and this Word was *God*; and that *God*, or Word became flesh: then surely that one *God* was Father as well as Son; unless you can prove there were two *Gods*, or with the Arians, that Christ was one with the Father in union, but not in essence; and if so, then every believer is as much *God* as Christ is: but you have your two *Gods*, one of which, you say, took flesh, the other did not; here you divide the substance. John 1. 1. Verse 11. Matt. 1. 20.

What a monster do you here make of *God*; for you had before Christ's incarnation those two *Gods* in Heaven, a Father *God* and a Son *God*; and that Son you say, the Father begot before all Worlds, and then was begot again in this World; so your *God* the Son was twice begot, or twice made: is this good sense, is this your wisdom, is this good divinity; nay without all controversy, this is quite contrary to Scripture, and to sober reason also.

For was there ever any more than one *God*, and did not the Prophet Isaiah say that *God* would not give his glory to another; and yet it is said, That all the Zach. 14. 9. Deut. 6. 4. Isaiah. 52. 8. & 48. 11. Psa. 103. 20. Heb. 1. 6.

Isaiah 45. 23. Phil. 2, 10. angels of God should worship Christ, and that to him every knee should bow; and that not only in Earth, but

Rev. 22. 6. compared with Verse 14. in Heaven also: who then could share with him, for he was the Lord God of all the Prophets, testified by the angel unto John; which angel bid John worship God, even that God of the Prophets, which was no other but Jesus Christ; therefore it is said, I Jesus have sent my angel, and behold I come quickly, &c.

There is no other God to come, no other Father,

1 John 2. 23. & 5. 7. 2 John 9. Acts 4. 12. no other resurrection and life, no other name or power but Jesus Christ our Lord, tho men or angels should gainsay it; as I have abundantly shewed in a treatise entitled [None but Christ.]

John 17. 3. Moreover, to prosecute this principle a little further here, because it is our life and foundation principle, and it is impossible for any man to be saved that shall presumptuously dispise this doctrine of Jesus being the everlasting Father after so plain a discovery.

I am now to enquire how you Trinitarians, Socinians, and Arians, bring Christ in for your Saviour: you say, That by the fall of Adam all men had incured damnation, and so were become God the Father's debtors; and the Father standing upon justice would not be reconciled with them, without the full payment of that debt, as life for life. Now, say you, the Father was so far pleased as to send his Son, to pay the full debt: and say you, this Son came voluntarily and paid the debt; and by this means satisfied the wrath of his Father, and so purchased your life by his ransom.

Wherefore, if it be so as you teach, that the Father is distinct from that Son, then are you not beholding to the Father at all: for take this similitude for the illustration thereof; suppose, I owe a man

a 1000 Pounds, or more, and I have not wherewith to pay him, and he will not forgive me any of the debt; or I must either pay it all or to prison; there to remain till I have paid the utmost Farthing; the son of this my Creditor sees the strait I am in, commiserates my case; steps in voluntarily, and pays the father the full debt and so sets me at liberty

Now in this case, who am I most beholding to, the father, or the son; not to the father at all, for he was for justice, and I wanted mercy; the son therefore was my friend, and to him only am I bound, and him only am I to love, serve, and obey.

This is the very plain case; it is the Son Christ Jesus that all the elect seed of Adam are beholding to, and not to any Father that either is, or ever was distinct from him: but the Father of Christ was his own Godhead spirit, which through his eternal love to the seed of his own body, was moved to change his spiritual body, (which was his everlasting son) into flesh, to the end he might be capable to die, and shed his blood for their redemption; as also, that he might have power to raise the seed of the Serpent to a second and eternal death, for their cruelty acted against him and his elect seed.

Phil. 3. 8. Ephe. 6. 24. 1 Cor. 10. 22. 1 Tim. 6. 15. Rev. 5. 12. John 17. 5. 2 Cor. 5. 19. 2 John 9. John 8. 36. 1 Pet. 1. 19. & 3. Pet. 6. Heb. 2. 14.

Therefore his coming in flesh was foretold by Isaiah, and all the other Prophets; and that the Son that was to be born of a Virgin, should in time be called the mighty God, and everlasting Father: now at this time this Prophesy is fulfilled, and by this Commission of the Spirit, he is both called and known to be the high and mighty God, and everlasting Father: this Scripture is positive, and shall command all primative Scriptures to bow down to it.

Isaiah 9. 6.

Thus the Scriptures are clear, to all that are appointed to salvation, that Christ Jesus is that one only, and alone true God, and everlasting Father: to this the holy Patriarchs agree, observe their testimony, which is consonant to Scripture, being grounded upon Enoch's prophesy.

Sim shall be glorified, when the great Lord God of Israel appeareth on the earth as a man to save Adam; for God taking a body upon him (namely of flesh and bone) and eating with men, shall save men.

Ye shall see God in the shape of a man (said Zebulun) he is the Saviour, he is the [Father] of nations; he that believeth in him shall certainly reign in heaven, saith Levi and Judah.

God shall appear and dwell amongst men upon earth, to save Israel; the Highest shall visit the earth, eating and drinking as man with man; he shall save Israel: that is God hidden in man.

At the last day we shall rise, every one of us, to his own scepter, saith Benjamin, worshiping the king of heaven, which appeared in the base shape of a man; and as many as believed in him shall reign with him at that time: and all faithful men shall rise again, and the residue to shame, because they believed not in God that came in the flesh to deliver.

Thus it is made clear, that God the Father became flesh; but one evidence more from John, before I conclude this point: he, in admiration of his Lord's love cried out saying, O what love the Father hath bestowed upon us, but the world knoweth him not, but we know him.

1 John 3, 1.

Now who was this Father of love, was it any other but the apostle's Jesus; his following words doth show it as clear as the light; saying thus, We

who are his apostles do know him; and we further know, that when [he] doth appear we shall be like him for we shall see him as he is: that is, when he comes to change our vile bodies, and make them like his own glorious body, then shall we see him as he is in himself, one personal God cloathed with flesh and bone, as a garment of eternal glory. Psal. 3. 21.

This is the faith (saith John) that maketh pure, and he whose faith abides in Jesus Christ, that came by water and blood, hath the everlasting Father; and he that holdeth this faith sinneth not: that is he sinneth not to act; he may have the motion to sin, but it preserveth from the act; for that golden grace of faith crusheth that Cocatrice egg of the motion of sin, before it become a stinging Serpent, and so conquers and overcomes.

This is the doctrine of the Gospel, and he that embraceth it hath the Father and the Son, where and to whom the blessing and the salvation of God-speed is given: this is the true God, and the amen, and all other gods are idols. 2 John 10. 9. 1 John 5. 20. Rev. 3. 14.

This is the Muggletonian principle, which the Anti-Scripturian calls a mischievous principle. Thus you curse the true God, and defy the holy one of Israel, choosing to yourself a God of your own lying imagination.

In page 19. you further object against that principle, how that the Godhead died. This, say you, is quite contrary to the Scripture, which saith, God is immortal, and that he hath immortality, 1 Tim. 1. 17. & 6. 16. Also, you say, That Muggleton teacheth, that the soul of man is mortal, and turns to dust: to this, say you, the Scripture tells us, that the souls of men are alive after their death. Matt. 22. 32. And

that God is said to be their God after they are dead, Matt. 10. 28. And that we are not to fear them that can kill the body and not the soul. And that Lazarus when he died, went to Heaven, and Dives to Hell, Luke 16. 22.

CHAPTER IX.

ANSWER.

Acts 20. 28. The Scriptures, say that God purchased the Church with his blood: now the blood of Christ was no other but the blood of God, and when he poured forth that blood, then did he pour forth his life; for life lay in that blood.

Isa. 52. 2. Heb. 9. 14. Therefore it is said that he poured forth his soul unto death, and that he offered up himself through the eternal Spirit; what is that, but that the eternal Spirit entered into death, or passed through death, in a moment, into eternal life; death being too weak to keep him under; so that whatever life was in Jesus did enter into death.

Col. 2. 9. 1 Cor. 15. 54.

Rev. 1. 18. Therefore he that was the Alpha and Omega, the First and the Last, was dead, but is now alive; and behold he now lives for ever more, and is that immortal only wise God, blessed for ever; so that we do affirm, that God is immortal; and we also know that eternity did become time, for flesh was in time, and time did become eternity again.

1 Tim. 6. 16. 2 John. 7. Rev. 1. 18.

Now, in that you teach, that God cannot die; it is evident that you do not believe that Christ was

any God at all; so that you Trinitarians, Arians and Socinians, you are all alike, and that you are no more Christians than they: for it will necessarily follow, that if it were nothing but human nature, or life in Christ, that died, then the death of any other man had been equivalent to Christ's sufferings, and as meritorious as his; and so your spirit God, without a body, might have saved you by shedding of any other man's blood.

But the true Christian doth know that no blood can make atonemeut for sin, but the most precious and invaluable blood of a God; to believe this, is to drink his blood: and to believe that that blessed body of his was no less than the very body of God, this is to eat his flesh; so that whosoever eats his flesh, and drinks his blood so, hath by so doing gained the full assurance of eternal life; this is a standing truth and shall prevail. John 6. 54.

But how is it possible you should believe this, when as you cannot believe that any life dies at all; for say you, The soul of man is alive after death; here your ignorance appears very great for all your learning; where did you ever find by Scripture, That the soul of any man was ever alive without its body? The Scripture no where affirms it, if rightly understood; they are but old wife's fables, or Monks or Friar's forgeries, and heathenish principles from their own blind imaginations.

As for those sayings concerning Dives and Lazarus it is but a Parable, and so must have a spiritual meaning; for souls without bodies have no tongues, nor eyes, nor bosoms, as that Parable speaks of; but that Parable was only to set forth the two seeds here in mortality, which is largely opened by this commission of the Spirit. Luke 16.

And as to Christ speaking of God being the God of the living, and not of the dead, it was spoken to the Sadducees, who denied the resurrection; therefore Christ shows that there was a necessity of a resurrection, seeing that Abraham, Isaac, and Jacob, and the rest of the prophets were dead, and their sepulchres are with us at this day; and if God do not raise them again to that glory their faith was pitched upon, then was he the God of the dead and not of the living; in that all died to him instead of living to him.

Acts 2. 31. & 13. 36.

And as to that saying, Fear not them which can kill the body, &c. that is, fear not him that may kill both soul and body by a natural death, but rather fear him that hath an absolute power in himself to slay both soul and body with an eternal or second death.

Moreover when the Scripture saith the body dies, doth not that include the soul, or natural life? what have you your natural learning for, but to understand the natural sense of words? do you not find, that that which our translation calls body, the Greek calleth souls? as Numb. 6. 6. there it is said, That he shall come at no dead body, in our Bible; but after the Greek, your own doctors read thus; he shall come at no dead soul.

Is it not said, That man was made a living soul? and was not the threatening charge given out, That that soul that sinned, that soul should die? and yet say you, the soul cannot die.

Gen. 2. 17.

Ezek. 18. 4. verse 20.

Now that which the national ministry do make a ground of the immortality of the soul, is to all spiritual wise men, an evident proof of its mortality; as where it is said, so such a one died, and was gathered to his people; now where is it, that they were gathered but into the grave? as for instance, see 2 Kings 22. 20.

If the soul can enjoy heaven without its body, what matter of a resurrection? but it is certain that the Scriptures affirm the contrary, and that there can be no salvation without a resurrection. Col. 3. 4. 1 Thes. 4. 14.

When God shall raise the dead, he hath his Angels attending to gather the saints together, as God raiseth them; neither God nor his Angels doth not bring their souls from heaven to assume their dead bodies; but our God raiseth soul and body together, out of the grave by speaking a word, as he did the body and soul of Lazarus. Matt. 13. 41. c. 24. 31. c. 25. 31. John 5. 58. c. 11. 43.

Again, on the other hand, must all the damned souls come from hell to fetch up their cursed bodies? what hell do they come from, but out of the grave, soul and body out of the grave; and when the soul and body rises, then the Devil rises to his eternal punishment; and this earth will be the place of the Devil's torment, where he acted all his lies and cruelty; there shall he suffer eternally (after the elect men and angels are ascended with their God into eternal glory) the Plagues of Egypt were a type of this. Rev. 20. 13. Isa. 66, 24. Jer. 17. 13. Mich, 7. 71. Exod. 10. 21. Rev. 10. 10.

These things will be so in their time: and so much in answer to this principle.

In page 20th you oppose John Reeve for saying, How that but one Angel fell from his created purity and glory.

This doctrine, say you, is quite contrary to Scripture; which tells us in Jude, that the Angels fell: and this, say you cannot be applied to Cain and his posterity: for they, say you, by your own words never fell: and as for Cain, say you, he never was from that fallen Angel, but was of Adam's begetting as well as Seth. And again you affirm also, that all Cain's offspring perished in the Flood. The Accusation

CHAPTER X.

ANSWER.

Isa. 29. 10. John 12. 40. Rev. 11. 7.

IF that offspring of that Serpent-Angel that was cast from Heaven could know itself, then you might know that these Angels spoken of in Jude were the offspring of cursed Cain, the Serpent-Angel transmuted into flesh, and reserved in chains of unbelief, and the darkness of ignorance: for Jude spoke of no other Devils but what were clothed in flesh; and it was they that were the Devils ordained to condemnation.

And therefore mind; for he brings in Sodom and Gomorrah, and the rebellious Jews against Moses, and those upstart hypocrites who denied the Lord to be the only and alone true God, and yet pretented his name: all these, saith he, were ordained to condemnation in that Serpent-Angel aforesaid, being reprobated in the seed; and Cain was that seed. And therefore Jude pronounces the woe unto them, as the offspring and seed of Cain, to whom eternal torment doth belong.

v. 11.

Rev. 12. 7.

Again, where it is said, that there was a war in heaven, Michael and his Angels fighting against the Dragon and his Angels: that Michael was the spirit of the Lord Jesus in all his angelical believers; and the Dragon was the spirit of cursed Cain, in all his seed. This war was on Earth, though said to be in Heaven, because the original of both seeds came from Heaven; for there never was any actual rebellion in Heaven, but that Angel-Serpent aforesaid being

cast out, all his seed fell in him, and was cast out with him, and so actual rebellion took place: and therefore, said John, woe to the inhabitants of the earth for the Devil (not Devils) is come down amongst you. Verse 12. 17. And it was this Devil that brought the woe, both to saint and serpent; in this warfare doth these two woes take place to them two seeds; one in this fight having his heel bruised, which is in persecution, loss of goods and death natural; the other having his head bruised by the saint's weapons of war, which reacheth to a second death. Gen. 3. 15. Rev. 13. 7. 10.

And this Devil that was cast down, was the father of Cain, from whence all wickedness and cruelty hath flown; for Cain was the very first born of that Devil, and the fullness of that Serpent-Angel's Godhead lived bodily in Cain; and such of his seed, that have in them a great share of that piercing reason, or Godhead power, became potent Angels, lords and governors of this world, it being given to that seed; and they labour in this their kingdom, to imitate the grandeur of that glory their father, the fallen Angel, had before his fall, and they come as near to it as possibly they can. 1 John 3. 12.

And here it is that the prophet Ezekiel compares Pharoah king of Egypt to the great red Dragon: and the Assyrian monarch was said by the prophet, to be in dignity, power, glory and beauty, like unto his father the angel before his transmutation into flesh, when he walked once in the garden of Eden, being greater than several other of his father's children: the great kings of Babylon were said to be from Lucifer, and therefore were called by his name, Lucifer the son of the morning: and they are said by the prophet Isaiah, to be cast down from heaven; which could not be, if they Ezek. 29. 3. Chap. 33. 3. Isa. 14. 12.

had not proceeded from the fallen Angel.

And as they were cast down from heaven in that Angel, even so they were for exalting their thrones above the stars, and to be like unto God; which doth show, that they were evil kings, and evil beasts, for good kings, and such as proceed not from Cain, they are not for exalting themselves so high, as to that heavenly throne of judging men's faith and conscience; neither willl they tyrannize over their subjects, but do justice according to the law. But to the matter aforesaid.

Ezek. 28. 3. The great king of Tyrus, seems to out-top all the foregoing kings with angelical perfection; for he is said to be the very anointed Cherub himself; he having as great a share of that lost glory as his fallen nature could afford him; for that Angel that he proceeded from was a Cherub, which was the highest order of Angels; and this king was of the highest degree of wisdom, beauty, and glory: and therefore his perfec-
Verse 31. 14. tions were such, as that he was said to be wiser than Daniel; by which wisdom he had gotten him riches of gold and silver in abundance; as also in his kingdom all sorts of cunning arts and sciences, and a great merchant, mighty in traffick: all this from his father the Angel.

Therefore, said the prophet to this prince, thou hast been in Eden, the garden of God; every precious stone was thy covering; yea, the tabret and the pipe was prepared in thee in the day that thou wast created: this was not Adam, but the Angel, &c.

Again, thou art the anointed Cherub that covereth and I have set thee so. (Again saith the prophet) thou wast in the holy mountain of God, and hast walked in the midst of stones of fire: thou wast perfect

in thy ways from the day that thou wast created, till iniquity was found in thee: thou hast corrupted thy wisdom, by reason of thy brightness. Verse 15. 17.

Now can this prince of reason, so exalted, be derived from any other root, but that angelical reprobate, that was cast down from heaven for his pride, in those his great perfections: therefore his wisdom is said to excel Daniel's: and so it might be said to excel Adam's to. Matthew.

Therefore these princes are not related to Adam, but to that Angel, that corrupted his wisdom of piercing reason; for had his wisdom flowed from faith's nature, it could not have corrupted itself; but the wisdom of reason is subject to sin: yea, reason itself (though so noble a nature and splendant, if not upheld by that power that created it) is sin itself; and here is the offspring and root of all fleshly glory: so that, that which is adored for a God is damned for a Devil. If this gives offence, I cannot help it: but to proceed.

Again, whereas you, (the opposer of the Muggletonian principles) say; first, that Cain was of Adam's begetting; and then secondly, that all Cain's offspring perished in the Flood: these are both absolutely false: for,

First, it is evident, that Adam never begot Cain, neither do the Scriptures affirm it, if rightly understood: for tho Moses saith, that Adam knew Eve his wife, and she conceived and bare Cain; yet Moses doth not say, that she conceived Cain of Adam's seed: and therefore in the very next words after, Moses hath these words [And she again bare his brother Abel:] without mentioning a word of his knowing of her after; and this was to keep the seeds of aspiring Gen. 4. 1. Verse 2.

reason in the dark; for Eve had conceived Cain of the Serpent-Angel, before ever Adam knew her; and that was it that made her full of lust after her innocent husband.

1 John 3. 12. Again, to clear this further, doth not the apostle John say, that Cain was from that Serpent-Angel, which he calls by the name of wicked one. Now dare you say, that Adam was that wicked one, from whence (as John saith) the spirit of Cain sprung; surely no, for that were wickedness indeed to men that profess Scripture.

Matt. 1. 15. Furthermore, Cain and Abel altho they are said to be brothers, yet their brotherhood comes but by the mother's side, even as it is apparent, that Heli and Jacob, the two attributed fathers of Joseph, the husband of Mary, were brothers by the mother's side.

Now it is worth the minding here, that Joseph could not be the natural son of both those men; for observe in the genealogy of our Saviour, Matthew makes Mathan to be the father of Jacob, and Jacob the father of Joseph: but Luke makes Melchi the father of Heli, and Heli the father of Joseph.

Luke 3. 23.

Now here is a different race, for Jacob the natural father of Joseph, he proceeded from Solomon, but Heli sprung from Nathan, and was Joseph's father by law or title, but not by nature.

Therefore, as Heli was the supposed father to Joseph, and Joseph the supposed father of Christ; even so was Adam no more than the supposed father of Cain, nay he is no where called the father of Cain, not in all the Scriptures; but on the contrary, that Cain's father was called that wicked one, or Devil; for wicked one and Devil are both of one signification. See and compare, Matt. 13. 19. Luke 8. 12. Mark 4. 15.

Therefore it is without all controversy, that Adam was not that wicked one, Satan, or Devil, that begot Cain: nay your own doctor Ainser, upon Genesis saith, that Cain was from the Devil; and he quotes some of the Hebrew doctors for proof of the same: saying, that they teach how that Cain was born of the filth, and seed of the Serpent, which was conveyed into Eve; and that one Menacham, a Jewish Rabbi saith, that unto this world there cleaveth the secret filthiness of the Serpent, which came upon Eve; and because of that filthiness death is come upon Adam, &c. but no more of this here, having wrote largely upon it in a treatise entitled, Truth's Triumph, or the witness to the two witnesses, which may some time come to public view.

Secondly, as it is proved that Adam did not beget Cain; so it is false for you to say, that all Cain's offspring perished in the Flood. Now you that affirm this, will find it to the contrary; for if that had been so as you say, then there would be no damnation for any that have been born since.

But tho Cain was dead, and most of his offspring, yet his seed was alive in cursed Ham; so that the curse given to the Serpent-Angel in the womb of Eve run in a line, even from Cain to Ham, and so to Ishmael and Esau, and so on to the end of the world. For altho Ham was begot by Noah, a good man, and an elect vessel, yet was not Ham of that good seed; for Noah had in him two seeds, as all men else have, since the sons of God saw the daughters of men, and took them wives of such as were the seed of Cain: and so the seed of Adam and that seed of Cain, through copulation, did participate of each others seed; and which seed is uppermost in conception, that seed

Gen. 9. 25. & 3. 14. Compared.

Isa. 1. 4. & 14. 20.

Deut. 32. 5.

Gen. 6. 2.

Matt. 13. 37.

Matt. 10. 37. grows to be Lord over the other; and so a man comes to have his denomination according to the predominancy of his seed: and thus it was with Ham, for Cain's seed was predominant in Ham's conception.

John 8. 38. 39, 37. 41. So it was with those Jews that boasted themselves to be of Abraham: and tho they might be Abraham's seed according to the flesh, yet Christ branded them for Devils, telling them, that the Devil was their father: which was no other than Cain, being the first liar and murderer.

Now, from hence, all sober men may see, that a devil and a saint is all one to you; for you can find but one Scripture seed; for God and Devil, Heaven and Hell, Saint and Serpent, with you come all from one root.

Now, seeing it is so with you, I would advise you to leave off playing the hypocrite, and forbear telling your hearers, that any of them will be damned: for if there be but one seed, and that seed the seed of Adam, then all will be saved; so deal plainly to your people, and preach to them general redemption, and prove it from Paul's words, where he saith,

1 Cor. 15. 22. that as in Adam all die, so in Christ shall all be made alive.

But will yea, or nill yea, this we must tell you,

Rom. 9. 27. Matt. 9. 13. that there is a seed, namely Cain and his offspring, that never fell in Adam, but in the Serpent-Angel, and

2 Pet. 2. 12. John 17. 9. 1 Tim. 2. 4. Matt. 18. 11. & 10. 6. Rom. 11. 26. so are incapable of ever being redeemed by Christ: for when on earth, he never prayed for them: for though he would have all men saved, yet it is but all those that fell in Adam, that he had any spiritual salvation for.

This is that which makes that seed fret themselves and call it a mischievous principle; and it will prove sad to that mischievous man that condemns true prophesy; and the true believers thereof: as likewise that justifieth the seed of the wicked to be the seed of Adam, who was the seed of God. Mal. 3. 15. Isa. 5. 20.

Your further Accusation runs thus.

In page 20. you say, that there is a Devil distinct from man, and would seem to prove it from that Devil that tempted Christ; which you would have to be a bodily spirit; and you scoff at wicked imagination being the Devil: and from hence you query from that Scripture, Mark 5. 4. saying, doth imagination break chains &c. and that their affirming, that Ely should be Christ's representative: this you call all fable.

CHAPTER XI.

ANSWER.

IF you will have a Devil without a body, you must go seek out a new found world, to find out your unknown Devil: the works of this Devil are manifest, and yet you cannot know him; for is there any wickedness in this world but what flows from that carnal spirit of men and women, who is a kingdom of wickedness in that Tophet or bodies of theirs; for it is the heart where the court is kept, and is the only nursery of all evil spirits conceived there by imagination. Rev. 18. 2. Matt. 15. 19. Gal. 5. 19.

Oh! the depth of this imagination in this its bottomless Pit, and the uncleaness of the same: do but compare Scripture, and in it we may find a very pit-devil: all the imaginations of man's heart, (saith God) are evil, and continually evil: what is that but the Devil. And hath not this continual work its first formation in the heart, being it own work from its own seed; and its work is in this manner following.

Gen. 6. 5. Jam. 4. 5, 6. Isa. 32. 6, Jer. 17. 9.

For this is to be minded, that as the spirit of faith in the heart of man, is the womb or mother, for the revelation of faith to beget a son out of the seed of faith.

So likewise the seed of reason is the womb or mother, for imagination to beget a son or familiar spirit, for all evil spirits are conceived in the heart: if envy be conceived, then murder is brought forth; if lust be conceived, then adultry is brought forth; and if a familiar spirit is conceived, then it brings forth such a spirit as speaks forth motional voices; and if by its transformation into angelical light, then as false prophets, it produces visions, revelations, and internal voices within them: now this familiar spirit is nothing else but a witch; so that when it motions forth spiritual or religious matters, then it becomes spiritual witchcraft, and when it motions forth upon a temporal account, then it becomes natural witchcraft: the one or other of these witchcrafts almost all the world lies under.

Jam. 1. 15. & 2. 15, 16. Jam. 4. 1. Jer. 23. 16. Isa. 8 19. Deut. 18. 10. Eph. 6. 12.

Therefore it follows, that this familiar spirit that is begot by imagination, doth sometimes produce such a voice in itself, as if some spirit without them did appear to them without bodies, and reveal things to them as it was by the witch of Endor, and as Samuel spoke in Saul's conscience.

1 Sam. 28. 1.

This hath been a common thing in all ages, and guilt of conscience can quickly coin an object, and produce a motional voice, thinking it is without the body, whenas all is but from the familiar spirit.

And when this familiar spirit, or new begot wisdom is quickened in the evil heart, it grows from strength to strength, from one degree of knowledge, to a further degree of evil knowledge and evil wisdom, creating to itself such things as God never created; as an immortal soul, or spirit, without a body: and it hath made it so, as that it can appear in any shape, form, or likeness, whether it be God, man, devil, or angel: all these are made spirits without bodies. Exod. 1. 10. Jer. 4. 22.

Also it hath created to itself, such a devil as can whip into man, and out of man, at his pleasure: and when sin is committed, then all the evil is charged upon that bodiless devil: and yet men must be hanged for murder, whenas, they say, it is a bodiless devil that is the murderer, or tempts to murder.

And more than this the devil must be chained in hell-fire; and yet a bodiless spirit, and in all places at one time, where he can tempt all the world to sin, and yet nobody can see him; and yet he is in hell-fire in chains, but may be called out at the pleasure of a witch: this is the world's bugbear devil, and the pitchey darkness all the world lies under.

Thus we see what fruits the imagination of reason brings forth: and whereas you scoffingly ask, whether imagination breaks chains, pointing to that saying of the Gospel. Mark 5. 4.

Here you shew your ignorance: that cannot distinguish between devils in nature, and devils produced by accidents in nature: nay, you know nothing at

all, of neither one nor the other, and so make no difference of their actions.

For tho distempers in nature are devilish, yet not damned devils: for this we find, that Christ never called distracted or mad men devils; for these may come through some extraordinary fright, grief, or loss; and in some may increase to that strength, as to break iron chains: for having broke the brain, the seat of reason is quite out of order, and so makes them more strong than when their reason was in order. And Christ never judged and condemned these, but cast those fiery distempers, and devilish diseases out, and restored them to their right mind.

So that it is not the distracted or unreasonable that Christ condemned, but the learned, and sensible, and prudent man; even such as commit murder for conscience sake, and condemn true prophesy, from their conceited wisdom of high flown piercing reason: this is evident throughout all the Scriptures, especially in the learned Scribes and Pharisees, who held a council and reasoned in themselves how they might intrap Jesus in his words.

Mark 2. 6.
Luke 20. 20.
Matt. 26. 3.
Luke 20. 5.

And that devil that tempted Christ, he was one of them, and no such bodiless devil as your reason hath created to itself, that should carry Christ up to the pinnacle of that outward material Temple in Jerusalem, no, no: but against all your wisdom of reason, we affirm, that he was a man-devil, being a learned Scribe well read in Scripture, and could argue the same from this pinnacle of his subtile pate; but Christ repulsed his Scripture argument with Scripture again, saying, it is written, thou shalt not tempt the Lord thy God, but him only thou shalt serve.

Now where was this Scripture written, was it not in Deut. 6. 13. 16? and was it not written to men indued with the wisdom of reason? it was not written to a bodiless devil; for bodiless devils do not commit murder, adultry, or tempt God, it is man that doth all this; and it was to man that the law was given, and so the law saith, thou shalt not tempt the Lord thy God, as your fathers tempted him: and again, you shall not corrupt yourselves. Exod. 20. & Deut. 4. 13. 15 Psal. 78. 18. & 41. 56.

Now, from what is here said, it must needs follow, that if pride, envy, lust, coveteousness, and hypocrisy be the devils in men, are not men and women those devils that are brought under the power of those evils when the apostle said, that the devil should cast some of them saints into prison; the saints were not cast into prison by devils that had no bodies. James 1. 14. & 4. 1. 2. 7. Compared. Rev. 2. 10.

Therefore lay not your brats at other men's doors, but charge your own souls home with the evil you do, for as it is a man's own soul that sins, so it is his own soul that must suffer. John 6. 70. & 8. 44. Acts. 13. 10. Isa. 3. 9.

This will prove true, and so will that of Moses and Elias, altho you call it all fable: for why will you tie God up to your imagination of cursed reason? is any thing too hard for God to do, when his divine wisdom moves him to it? did not he swear by himself, to himself, what he proposed to do? and may he not, by the same rule, change his own glorious condition into flesh; and having humbled himself to himself, may he not cause his humanity to pray and cry unto his divinity within him, or to his spiritual charge, committed unto his angels, without him, for a further manifestation of his unsearchable power in shame and weakness, as well as in power and glory. Gen. 22. 16. Psal. 8. 5. Phil. 2. 7. 8. John 17. 5. 19. Matt. 27. 46. & 28. 2. Luke 24. 4. Acts 1. 10. Rev. 22. 9.

Is it not written, how that his Angels had given them a charge to watch over him? and did not Moses and Elias do so from his birth to his ascension? also is it not written, that John the Baptist came in the spirit and power of Elias? which is plain that John the Baptist had his commission from Elias; for there was none greater in heaven than Elias was at that time, for God was then on earth, eating and drinking with man as man, as was before said. Thus much may serve to satisfy all sober men, who will not violently oppose plain Scripture.

Luke 1. 17.
Matt. 4. 5.
Mall. 4. 5.
Matt, 17. 12. 3.

Again you further object against that saying of theirs, where they affirm, that no one ever did declare the knowledge of the true God, in his form and nature, as they have done.

Now, in answer to this, say you, there was Sabulus and Noetus held but one person in the Deity, called by different names: these you representor call broachers of our doctrine, which you judge so mischievous.

CHAPTER XII.

ANSWER.

IF these bishops of Sabulus and Noetus taught so they were in the right of it, and they might hint at truth, but they wanted a full revelation; for it was not revealed to them as it is now, and these two prophets never read any of their writings, neither do I think that there is any of them, that are truly theirs, in being: we have the prophet's and

apostle's writings through providence, to shew that Christ was the only God, altho they were very sparing in their proof how God became flesh, to what this commission doth, and wherefore; why, because the mystery of God was not to be finished (according to John) until the days of the voice of the seventh anti-angel's sounding of his trumpet, or ministry; Rev. 10. 7. namely the Quakers: and Sabulus and Noetus were before the sounding of the first anti-angel, the Papist with power.

Sabulus the bishop being about two hundred years after Christ, and Noetus was contemporary with him; so that this being in the time of the ten Persecutions, there was truth then in the world, and a trinity of persons in one Godhead had not got footing at that time during the ten Persecutions.

But after religion was set up by imperial power, then bishops were chosen out of learned and philosophical men, and Churches (as they called them) builded, and riches given for their support; then were Synods and Councils called to establish error and formal worship, and to suppress truth: that was ever without outward pomp and glory.

Thus was Noetus and Sabulus' doctrine judged heresy, both by Trinitarian and Arien; and tho they cursed, excommunicated, and condemned each other, by several Councils, as if hell was broke loose; and so it was for the thousand years time after Satan's binding was ended, as soon as the ten Persecutions were Rev. 20. over, for then the devil went forth to deceive the world with false worship, as John declareth.

The Arian, being but as a branch sprouted out of the Roman Catholic, altho in Constansius' days, and some time after a very great branch, insomuch that

the Catholics could not then boast of number; for in the Council of Ariminum and Selencia there were 560 bishops, the greatest convention that ever was known, and yet they decreed the Arian faith: so what will you Catholics say, that number is an argument of truth.

But whichsoever of them that got the emperor of their side gained power over the other; so that both of them altho they persecuted each other with deadly hatred, as they got uppermost in power, nevertheless they could agree together, to kill Christ in his members, and to tread the holy City under foot, of innocent minded men and women, by their Penal laws, that could not bow down to their outward formalities and antichristian principles: these were as two thieves that Truth was crucified between.

Rev. 11. 1.

Mat. 27. 38.

Now these Catholics prevailing, and they having not only the Scriptures ordered by the emperor Constantine to be translated into their tongue, but likewise their learned Councils collected and gathered into a heap, and all other writings of preceeding bishops; then must them books and traditional reports be viewed by the learned now made bishops, and what agreed and acquiesced with their principles were counted apostolical; and what did not agree, was rejected and counted heresy; or else they translated them falsely, placing down some things of their sayings, and leaving others out that made against them.

Rev. 2. 2.

And when any man was by these established bishops judged or accused for heresy, tho he lived before their days, then all his books must either be corrupted or burned; for they must be made to speak

quite contrary to what they did in several things, on purpose to make those authors the more contemptible: for it was ever so that all that are non-commissionated ministers of God, and such as head an anti-church, are for hiding truth from the people, as the Papists do the Scriptures, to the end they may keep up their fleshly honor; so that there is but little known and received in the world at this day, as well as heretofore, but the universal common opinion.

Therefore it is, that your national and traditional Churches doth so sound forth their own triumphs, raise heaps of authors of the first centuries, as agreeing with their catholic principles; crying antiquity, church visability, famous men are on our side, &c.

Whereas the truth of it is, all is but clamour and noise; for many of your authors are mere forgeries and lies.

For Instance.

1. There be several books that have the name of such men's works, as were never their works; as Abdyus bishop of Babylon, is said by some of your catalogue makers to live in the days of Christ; others say that he knew their great church historian Egisipus, who lived near two hundred years after: now the one of these must be a lie; and they make the substance of this book to be of curious talk with bodiless or infernal devils, which is a mere Roman forgery.

2. There is also that which is called Saint James the apostle's liturgy, which hath a prayer in it for all that live in Monastries, and yet there were none built for some hundreds of years after the apostle's days.

3. And that Egisipus, before spoken of, hath five books under his name: but it is said by some of your church writers, that Ambrose that Roman-church bishop (who lived in the year 380,) was not only the translator, but the author of them books; which is like enough, for he was not chosen bishop for his goodness, but for his greatness; even as one of the Dukes of Savoy was chosen Pope for his greatness sake, as your church history doth show.

4. These corruptions have been very common, and very ancient; for Dionisius bishop of Corinth, who lived about the year of Christ two hundred, complained sadly of his being abused in this nature: therefore said he, in one of his books (if that book was his) I wrote several epistles, but the messengers of Satan hath sown them with Tares, pulling away some things and putting to other some, for whom (said he) condemnation is laid up.

And as there were these forgeries and corruptions aforesaid, so likewise there are many of your other great authors which you would make apostolical, and yet they do not agree with you in several things that you quote them for; nay some differences are so great between you, that I wonder you do not condemn them for heretics, as for example.

1. Turtulyon, who lived in the time of the ten Persecutions, being a great historian, and by your church counted famous, did not much contend for bishops, nor much valued ordination; but said that laymen were priests, and gave this reason for it; saying, that after faith is received, then man lives by his faith; and that faith, said he, becomes Christ's vicar; and from hence he concluded that three believers will make a Church.

He also denied children's baptism; and therefore, said he, why hasteneth this innocent age to the remission of sins, we are much more wary in worldly things; is it meet we should commit the sacrament of baptism which is a divine thing, unto them we would not commit the things of this earth: he also condemned second marriages, and much more persecution for conscience; all these things are quite contrary to you.

2. Irinius, bishop of Lyons, who it is said, knew Ignasius and Policarp, yet he held and taught, the soul's mortality.

3. And Justin, who lived in those days, you cannot deny but that he did both hold and teach, that God was in the form of a man from all eternity,

4. And further, there was never a one of all these aforesaid, that held a trinity of persons in one Godhead; no not Origen himself, whom your church doth so extol, altho he turned apostate, and denied the faith, and sacrificed to devils, to save his life; but what is he so cried up, both by Papist and Protestant for; is it not for his lofty style, and philosophical notions, and in that he would make his divinity to stoop unto his philosophy? for he held with Plato, 1. The soul's infusion, and taught that all souls were made together, and sent down from heaven to be imbodied.

2. He taught, that after we rise again, we shall have all need of baptism to purge us clean. 3 He in one place condemned second marriages, and in another contradicts it again. 4. He taught that devils were bodiless spirits; and also that all devils would be saved at last. This sure is it that pleases you at a hair.

But as to his doctrine concerning God that cannot please you so well, for the Arians challenge him to be for them, and therefore they say, that Origen

denied that the Son was to be adored or prayed to; for he is, saith Origen, not the author, but procurer of the good things of God: so that we pray not to him, but to God for his sake. And Augustine your saint produceth this as Origen's opinion concerning God. And thus much as to your great apostolical Fathers, as you call them, who lived in the time of the ten Persecutions.

As to those other ancient Popes, Bishops, Fathers, and Councils, that have been set up by the Roman imperial power and authority, I shall not treat on them here; for he that hath a grain of spiritual sense predominating in him, will easily see them no other but the mother of harlots, or mystery Babylon, that sits upon tongues, nations, and languages, as hath been unfolded in a treatise intitled, The white devil uncased; which may come to be extant in time.

This is the sum of your church history; so that what satisfaction can any man have by all your authors and apostolical Fathers, as you call them, as also your translators of their works, who were most of them corruptors, each one endeavouring to force the matter to suit with his own opinions, as Epephanius, Rufenus, and several others, who it is said corrupted several authors.

So that all their books are but troubled waters to drink, being not of that efficacy as to quench the thirst of sin; for their silver is become dross, their wine is mixed with water of a standing pool. This will not pass current with us, for no wine to us like the wine of the Spirit; no water to us but the water of life; no balm for us but what is in Gillead, in one personal God-man, Christ Jesus, blessed for ever, that will be accepted of with us, the

Isa. 1. 22.
John. 4. 14.

only true christians in the world at this day.

Therefore take you all your books and learning to yourselves; we have but three to read, to wit, the prophets, the apostles, and the witnesses of the Spirit: in these is fulness of perfection; for the light and life of their words, shining in our hearts, is the rule, prop, stay, and guide of our faith; which is but one, and this one faith hath one God of a single person or substance for its object to pitch itself upon, and not a trinity of persons, or substance; but Father, Son and holy Ghost is one single substance, and no more; which cannot be denied, neither by Scripture, or sober reason; for,

First, was not the eternal Godhead Spirit the everlasting Father.

Secondly, was not that glorious body, wherein God the Father did eternally dwell, the eternal Son.

Thirdly, and was not that powerful word, which proceeded from his Godhead Spirit through his glorious mouth the holy Ghost, or holy Spirit, by which he made the worlds, and governeth all things.

Is not this trinity in unity and unity in trinity, more agreeable to the Scripture of truth, than any other trinity, to all men that acknowledge but one eternal being and no more? now your trinity of persons, will neither be made to agree with Scripture, reason or sense; so that your striving to explain it doth but the more darken the sense about your airy God, and you are quite lost in your definition, and now of late more than ever; are you made a confounded Bable, and your clergy clash one against another, which doth make your hearers begin to stagger, as well it may: for,

Heb. 1. 3. John 1. 13. Eph. 4. 5. Isa. 45. 21. 22. Chap. 43. 10.

1. One party of your church doth hold and teach that God is [three distinct persons, and but one substance] which is a contradiction.

2. The other party of your church teacheth, that God hath not only [three distinct persons] but [three distinct substances likewise;] and from hence doth boldly charge the Homausion, or one substance, with the heresy of Sabilism, as they call it.

3. The contrary party makes their rejoinder again, and chargeth the other party with holding of a plurality of Gods: for, say they, if there be [three substances] then there are [three Gods,] which is true enough.

4. Again the adverse party replies, saying, that if there be [three persons] there must be [three substances] which is true enough too: and they give their reason why they are to hold three substances, as well as three persons; it being a forst-put. For, say they, there is now a greater necessity than ever there was, to hold and maintain three distinct substances, as well as three persons: otherwise, say they, we are in great danger to lose the catholic faith, by the revival of the heresy of Sabulus, which walks publicly abroad, tho under the disguise of a new name: and therefore if we do not allow the Godhead intirely to be (three distinct substances) as well as (three distinct persons) then comes in Sabalism: and there is an end then say they of the trinity.

5. To this, the other old dark light replies, saying, that if by retaining the old words of (three persons and one substance) there is danger of losing the catholic faith, it must be lost out of the catholic church: and the revolt by Sabalism (say they) must be both the most lasting, and the most general apostacy

that ever was foretold, or feared, should happen to the christian world. But, say they, we hope we need not to be frighted out of our religion.

And thus, you see what a confusion is fallen upon you; your Babylon is now crying out, Alas, alas! did not the prophets and apostles speak of these things now is fulfilled that saying of David's to the full, divide their tongues, O Lord, for I have seen violence in the city. Rev. 18. 10. Psal. 55. 9.

Doth not this your division tend to confusion, or is it not confusion itself in a superlative degree? for tho you be divided, yet our God is not divided, but is one, yesterday, to day, and for ever: for I demand, Isa. 11. 11. 15 1 John 5. 7. 20.

First, how can Christ be called the great, the high and mighty God, if he had two other Gods to share with him? Heb. 13. 8. Titus 2. 13. 1 Tim. 1. 17, & 6. 12.

Secondly, how can Christ be eternal in your creed, if he were begotten?

Thirdly, and how can that, which receives a being from another, ever be made equal with that which hath its being of itself alone.

Certainly, whatever you Trinitarians say to the contrary, yet it is evident that you make Christ no more than a titular God, the very same with John Biddle, that you so much disown in your Pamphlet: but I cannot see any great difference between you; I am sure you are as much out of the way of truth as he.

For, said John Biddle, Christ is our Lord and God: but how, why, said he, not really but appellatively, as magistrates are called Gods; and so he makes him God by deputation, as to title; being God, not in nature, but in name; and so is subordinate to God.

Now, do not you do so to; for you make the Son but to be begotten: and if you will make him God, yet he must be divided from the Father and holy Ghost. Now this is certain, that if there be a Father distinct from the blessed body of Christ, it must then be as John Biddle said; and therefore it is, that John Biddle, as well as Arius and Sosinus, make him but man; because they would have but one single God: but you if you make him God, yet you will divide him from the Father and from the holy Ghost; and so at the best, you make him but a third part God.

And whereas you are so bold, as to condemn Sabulus and Noetus, for worshiping one personal God, under the names of Father, Son, and holy Ghost; condemning and judging them for broachers of heresy, how will you free yourselves from this crime: as also those Councils of Arians and Trinitarians, as cursed them and their principles; together with those Councils and Synods, on both sides judging and condemning each other with deadly malice, as your church history doth show: what, were those the church of God? no.

But when God gathers up his Jewels, many of those that have been judged heretics will rise saints, and many of those that your churches have canonized for saints will rise devils: for no persecutors of conscience will escape the stroke. If any man object Paul's persecuting the church, they may know that Paul at that time acknowledged no Jesus at all; therefore when both sides acknowledge a Jesus, take heed how you persecute.

Mal. 3. 15, 16, 17, 18.
Acts 24. 14.

I have been something larger than I intended, as to church history, and that because your church

doth so much boast and glory upon antiquity, like the Papists; for there is no great difference between you nor the other churches, only in outward things; for the essential points of faith are one and the same with you all; for you have all one God, and one devil, one heaven and one hell. So that if one of you be true, you are all true; and if one of you be false, ye are all false: therefore it were well, if your reason would be so moderate, as to bear with, and forbear one another: being you are all one, both in the root, and in the fruit, but that you will never do; but on the contrary, you will ever be exciting the magistrates to persecution and bloodshed: but happy is it for that nation in the temporal, and that nation or holy city in the spiritual, whose magistrates are so prudent as not to hearken to the priest's instigations; but on the contrary, to stop the course of the violent by wholesome laws. Rev. 17. 3. & 15. 6. 18. & 18. 24.

These are those good beasts, or head magistrates, spoken of by the Scriptures, who are said to have eyes before and behind: the eye of faith before, which shows them that conscience belongs to God: and the eye of reason behind, to see that all affairs in the temporal be kept well, exercising justice and true judgment; preserving and defending the innocent who break not the civil law: and on the other hand, punishing the transgressors of any of the civil laws of the land, according to their demerit. Rev. 4. 6. Rom. 13. 3. Acts. 5. 38.

These, and such like magistrates, are the truly nursing fathers, and shall prosper: this we leave to providence and proceed.

In the latter end of your Pamphlet you pretend a great many of contradictions committed by Lodowick Muggleton and John Reeve; but the answer before

might serve for them all that are worth the answering; yet I shall answer to two or three things more that you charge against them.

In page 25 you say, that John Reeve doth affirm, that no man can foretel eclipses of the sun or moon, but by revelation: from whence, say you, the astrologers are much beholding to him, who tells them they write their Almanacks by revelation, if they therein foretel eclipses, as what astrologer doth not.

CHAPTER XIII.

ANSWER.

1. HERE you wrest their words, and frame a wrong sense of them; for the time when an eclipse falls out is one thing, and the time of the effects of working is another: of some of the eclipses, the astrologers say, the time of their effects last for so many months, others the time of so many years, before the effects will have done working.

Wherefore then it follows, that John Reeve doth not say, that none of the figurative merchants doth know when, or at what time an eclipse will fall, but their effects, and time of their effects, how long they will be in working: these things, said John Reeve, can no man know but by inspiration; which is positively true.

And thus you, church-doctor, raise slanders to blast their reputation; and so truth comes to be vilified

as I showed before, for truth may be buried under falsehood for a time.

Again, page 25, you charge them with another error, saying that they affirm that the eclipse of the moon is never but when it is near the Sun. Whenas say you, it is manifest that its eclipse is when it is opposite to the sun, and that the earth is between them, which doth occasion it by withholding its borrowed light. But to this I answer.

2. Here again you have abused John Reeve, and in plain terms belied him; which one would think a man of that seeming purity would not have done: for John Reeve doth not deny its eclipse when opposite to the sun; but saith (for these are his words) the eclipse of the moon is through her near conjunction with the natural light or ruler of the day, or a planetary fire, answerable to its nature that occasions the eclipse.

Now this we do affirm, and your astrologers do not deny it but that there are stars of a fiery nature, and experience shows it: for what is the reason that there is more heat when the sun is in Leo, than there is when it enters Cancer, when as the sun is nearest to us, when it enters that sign, but only that the heat is occasioned by the rising of some fiery stars, as that which they call the Dog star, and others of the like nature.

So likewise the occasion of the moon's eclipse, it is not by the sun not rendering its borrowed light, by reason of the earth interposing herself betwixt those luminaries; but it is through her being near to some of them fiery stars, as those which the astrologers call the Dragon's head, or Dragon's tail; one of which being always near to the moon when she suffers an eclipse.

3. We do likewise affirm that the moon borrows no light from the sun, but that it is a real created light of itself; for Moses saith, that God made two great lights; but your astrologers and you say, that God made but one: whether should we believe, Moses or you? for saith Moses, one of them is made to rule the day, and the other is made to rule the night

Gen. 1, 16.

4. The sun and moon are of contrary natures, one is fiery hot, the other is cold and watery; therefore it is contrary to reason that the one should receive any light from the other, and therefore there can be no agreement betwixt them, for experience shows us that the moon is cold and watery, being made out of the water, and so is the lady of the water, and occasions the ebbing and flowing of the seas, and the running of all rivers, drawing the waters after her, as the loadstone doth iron.

But on the other hand the sun is hot and fiery, being the captain of all fire, and so draws combustible matter up to itself, which occasioneth thunder, which is a war betwixt fire and water; and thus they appear in their contrariety of natures, which we see further by experience, the clearer the sun doth shine, the hotter it is, but the clearer the moon doth shine the colder it is

So that from what is said, may be seen who the astrologers are most beholding to, whether to you or John Reeve, let all men judge: for John Reeve, in this principle, is as contrary to the astrologers, as the sun and moon are contrary in nature.

Furthermore, you object against John Reeve, for saying that the sun, moon, and stars move all in one firmament: and for saying, that they are not much bigger than they appear to us. To this you say,

that they are quite contrary, and that they move in several orbs, and that each orb at so much distance from each other, as the astrologers affirm.

CHAPTER XIV.

ANSWER.

1. IS it not as good sense, and better, to believe, that the sun, moon, and stars move all in one firmament, or heaven, as so many as nine several heavens, as your blind astrologers teach you: and yet our fleshly eyes can pierce through them all; nevertheless every one of these must be so many thousands of miles beyond each other; and this blind opinion must be ratified forsooth, because the planets and fixed stars have several motions; and therefore from hence you will have these several heavens, and these their differences in motion, must show their difference in height and substance.

2. Because Saturn moves so slowly, as to be near upon thirty years in finishing his course through the twelve signs, whereas the sun finishes his in one year: therefore, from hence, do you conclude, that he must be of necessity thirty times higher, and thirty times bigger than the sun, and thirty times further to go; nay, and the next orb above Saturn to move so slow, as to be forty thousand years in finishing his course: pray how many millions of miles is it to that heaven, or primum Mobile? one of your mathematicians says it is one hundred and seventy millions, eight hundred and three miles.

Is this your wisdom, in which you say we are not capable to answer you in? I pray is this good pulpit doctrine? one of your ministers that I did know, whose name was Mountney, did mount so high, as to affirm, in the pulpit, to his parishioners, that it was so far to the primum Mobile, that if it were possible to fling a millstone down from thence, that it would be seven years before it would reach this earth: and yet in another doctrine he taught, that a departed soul would be in heaven in a moment, which is much higher than that primum Mobile.

And your reverend doctor More, before quoted, must be remembered here, for he taught, that a star of the first magnitude is twenty thousand times biger than this earth, and nine hundred thousand times biger than the moon.

These are your rare learned men, I wonder how they could get a line of that length to measure so far, and yet to stand upon this earth: but let them go on, for the time of their sophistry is almost at an end. But to conclude this point; as you upon our principles of the sun, moon, and stars aforesaid, do call all men to be judges against us; so we, to retort your language do call all sober men to judge, whether your opinion of sun, moon, and stars be not an error of the greatest magnitude; and also, whether you have done us justice, yea or nay. And so much in answer to your first query.

CHAPTER XV.

SIR, your second query, or latter part of your pamphlet, was to prove Lodowick Muggleton false from his interpretation of the 11th. chapter of the Revelation of John.

But your proof is but your denial, for you do not so much as show the meaning of one word in all that chapter: if they could but ascended up to heaven in a cloud, as they had showed how Moses and Jesus did, all had been well enough; even as the Jews, if they could but have seen Elias to have come in person as John Baptist did, then they would have believed as they said.

So, if you could but have seen these prophets to ascend up in a cloud, then perhaps you would have said you would have believed them: but soft (say you) they are not the two witnesses, for they cannot ascend to heaven, for John Reeve is dead: besides (say you) they must have been put to death by the hands of violence, and then to have risen again, and ascended to heaven, in the sight of all men.

This is all the interpretation you can give of them, which is none at all, and all the proof you have against them; and as to Lodowick Muggleton's interpretation of that chapter, you seem to be at a great loss about it, being astonished at his words: for, (say you) I cannot tell how to reconcile his words; and from hence you fling all off to others, saying, reconcile them as can, for I cannot

And what is the difference and matter that cannot be reconciled: why, say you, he saith, that they two are the two witnesses; and yet they say, that the body of those two witnesses are the letter of the Scriptures, and that the witnesses, or letter was slain 1350 years before, and yet was slain in them again by the beast out of the bottomless pit. To this I answer.

1. Here you would have the letter to be slain, whenas it was the spirit and life of that letter that was slain; for the life being gone, therefore the letter of the Scripture remained as a dead body, in regard there was none living that could give a true interpretation of it.

Now this spirit and life was killed 1350 years ago; for the last of the persecutions did kill and root out all the true ordained bishops, or ministers of the gospel; so that there were none left to give the holy Ghost to others, by laying on of hands; so then there was no quickening power remaining until a new commission was given, which now is fulfilled at this day; for the same spirit that gave the other witnesses their commission, hath chose these to be witnesses.

3. So that they having received that same spirit of life from God, as the others had; therefore it is they only that can, and do interpret the letter of the Scripture; for the Scripture is put into their hands, as the priesthood was into the hands of Aaron, and they by their interpretation do put life into the Scriptures, making it to stand upon its feet in the consciences of men and women, with great power, both to the seed of faith, and to the seed of reason, to save and destroy; for words of truth have spirit and life.

John 6. 63. & 15. 36.

4. And as that spirit of reason did kill that spirit of life that did speak that letter so that now that spirit and life is come into them again, they will stand upon their feet, and kill the spirit of reason with a death eternal; for there is now both body and life in the Scriptures, and it is the body of the witnesses of the spirit, which is not a dead body, but a living body now, and so will remain to the end of the world.

5. Again, whereas you do affirm, that these witnesses do declare, that the spirit and life was killed in them, by the beast out of the bottomless pit, in their persecutors: that saying of yours is utterly false, and you did it maliciously, on purpose that his words might not be reconciled; for Lodowick Muggleton did say, that the beast out of the bottomless pit made war against them, and would have killed them, if their law could have done it. And that roaring lion Jefferies did say afterwards, that he was sorry that their laws were so unprovided, that they could not take away Muggleton's life.

To that it is apparent, that the spirit and life of these two witnesses is not killed; but after the two witnesses of the spirit are dead, the spirit and life will remain in vigour.

6. Wherefore as the other two witnesses of water and blood did last to the end of the appointed time of their commissions, even so likewise will the revelation of this commission last to the end of the world; for though the doctrine is declared as to the substance; yet in that doctrine will revelation arise, grow and increase, in such as hear and understand it, to their eternal happiness, joy and glory; and shall prevail and triumph over all forms and

opinions in religion, that now totters more than ever through its own instability.

And now Sir, are you not either blind or malicious or both, that would forge contradictions where there are none; yea and to make lies, on purpose to make truth appear infamous? so that are you not a shifter of all shifters, and know not where to fix, or what to say, or how to disprove it, either by Scripture or sober reason? it is a poor shift to falsify the words of your opponent, because you have not any thing that seems plausible to answer.

Sir, is this your learning? pray do you believe that book of the Revelation by St. John, to be true revelation, and a part of holy Writ? if you say you do, then why will you not give your own sentiments of so much as one verse, and tell the meaning thereof? and if this interpretation of theirs be not good sense, why do you not reprove them with better?

But finding your ignorance to be such, therefore it had been better for you to have let this book alone, and plainly to have said, that it was sealed, and you could not read it in its own sense. And it had been better for you to have let these two witnesses alone, and all the believers of it alone; but you were appointed to that end, that your lies and slanders against it may bring you to a full reward.

For this book of the Revelation by John was not written for your edification, but for the instruction of this last witness, and benefit of the seed of faith, to the end of the world, as a peculiar blessing sealed to them from heaven: and therefore by this blessing of faith and knowledge in the Scriptures of truth, which are now given unto us, we do from

hence find, that you have no part of the blessing of this book of the Revelation of St John, as may appear by these seven particulars following.

As first, this commission of the spirit hath seen into the book of life, wherein they have found the names of the prophets, apostles, and the witnesses of the spirit recorded there, as true commissionated messengers of God; but your name was not found there as a minister of God: this is the first evidence of your exclusion. Chap. 20. 15.

Secondly, these witnesses, and the believers thereof, have looked and seen those hundred forty and four thousand virgins that were redeemed from the earth, standing with the Lamb, their only God, on mount Sion, singing that new song of, all praise to the Lamb: but you not having learned that song of, all praise to the Lamb, were not found amongst them; but we looking about, have seen you in that great city, mystery Babylon, the mother of all harloting and blaspheming priests; who are said by the spirit, to have the curse of this book, for adding and taking away from it. For you add your own imaginations to it and so from thence will make your own confounded reason to be the judge of it; as I shewed before in chapter 2. Chap. 14. 3. Chap. 17. 5. & 22. 18.

Thirdly, as we have seen you add your own vain thoughts to it, so likewise have we seen you taking away from the words of this prophesy, and the two witnesses thereof; for you will not suffer those last true prophets to have any footing here, but would thrust them out of the book of life, and thrust yourself into it. Chap. 11. 2. Chap. 18. 7.

But this commission showeth us, that God will take away your part out of the book of life; not that you had any there, but that you thought you

had and thought your name was there; but you are not in the book of life to be found, neither as a teacher, nor as a true believer, as those two witnesses are and the true believers thereof: we have found our names
Chap. 3. 5. in this book of life of the Lamb, the only and alone wise God, to our eternal comfort, and his everlasting praise.

Fourthly, again, you have further taken away from
Chap. 22. 4. & 2. 18. & 19. 12. & 1. 18. this book, in that you denied God to have any body, face or shape; so that as the blessing of this book is, that the saints shall see his face: so the curse of this book is, that such as have denied him, as aforesaid, shall never see his face to their comfort.

Fifthly, you have likewise taken away from this book, in that you teach, that the Alpha and Omega
Chap. 1. 8. 18. & 2. 8. did not die; but this book doth declare that the Alpha and Omega, the first and the last did die, and shed his blood; by which he redeemed his elect seed; so what part can you have in this purchase, seeing you deny that God had any blood, or offered up any life by sheding of the same.

Sixthly, you also further add, and take away from
1 John 5. 20. Rev. 19. 16. 17. & 15. 13. & 1. 8. & 22. 6. 16. & 18. 8. & 17. 14. this book of John, in that you say, that there is a God distinct from Christ: and further say that Christ Jesus our Lord is not the sole God: but this book of John owns no other God at all but Jesus Christ; giving him the titles of first and last, the Alpha and Omega, king of kings, God, very God, true God, great and almighty God, and the God of all prophets: where then should there be any other God besides Jesus Christ our Lord; for this divine apostle who lived and leaned in the bosom of this Lord, knew not any other God as is abundantly proved.

Seventhly and lastly, this God the Lord Jesus, you have renounced, his prophets you have persecuted and belied, the true faith you have despised; for you have not only contradicted and despised the doctrine of the second commission, which was the commission of blood, but you have also, to aggravate your crime, called the doctrine of this third and last commission, which is the commission of the spirit (and which is one of them three great armies that in heaven will Chap. 19. 14. follow the Lamb upon white horses, which is the righteousness of faith in his blessed person: I say you have called this commission) blasphemy, delusion, deceit: and that it is (say you made up of impiety, nonsense, and absurdities: and in general, calls them mischievous principles, confusion and contradiction; and that we are a pernicious and contemptible sect.

So that, from hence, it doth plainly appear, that Chap. 19. 15. 20. & 21. 22. you have brought yourself under the judgement and censure of that book of John, and of this commission of the spirit, which doth so fully explain that prophesy being sent to finish the mystery of God: and now Chap. 10. 7. behold it is finished, and you have heard, and now you will find, that power belongeth unto this God, Psal. 62. 11. and to this his commission of the spirit.

FINIS.

Hayward, Printer, Deal.

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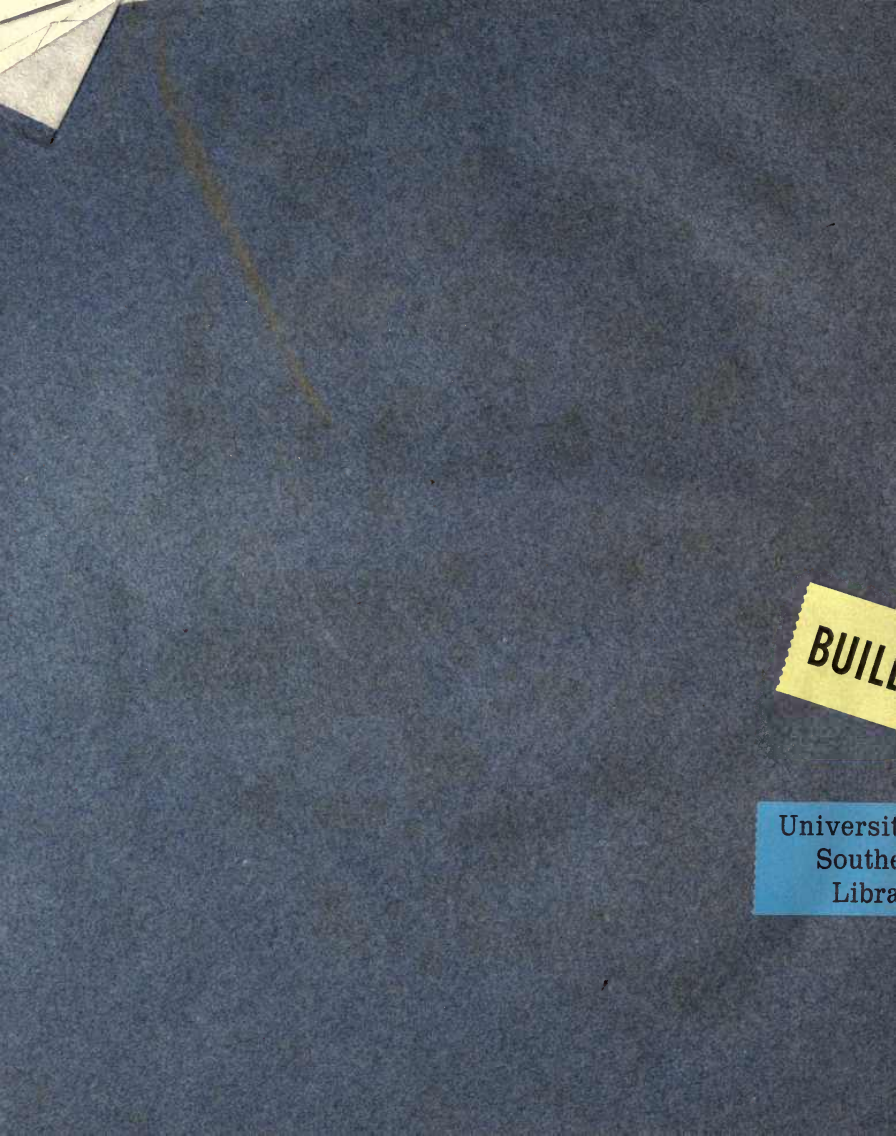
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